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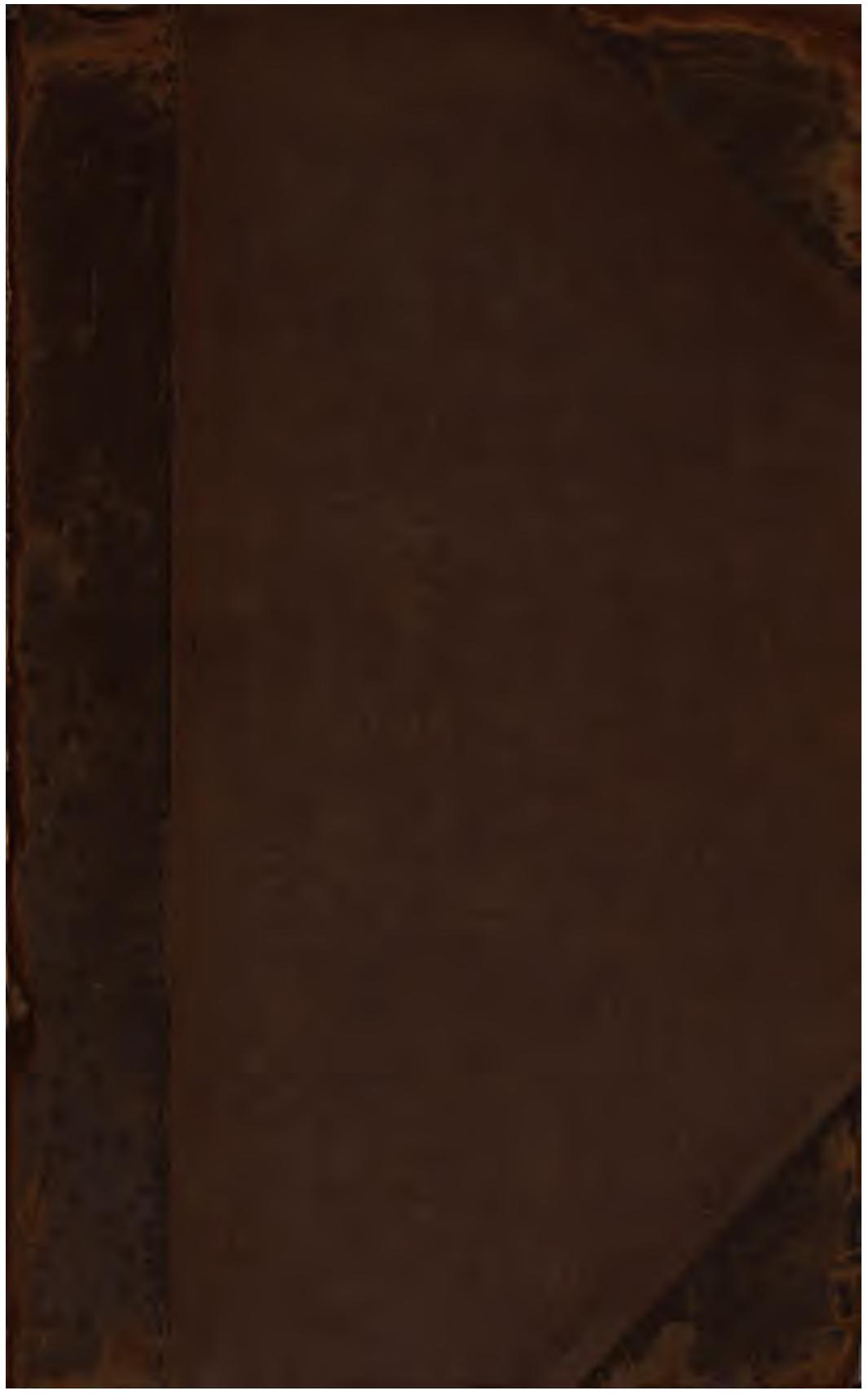
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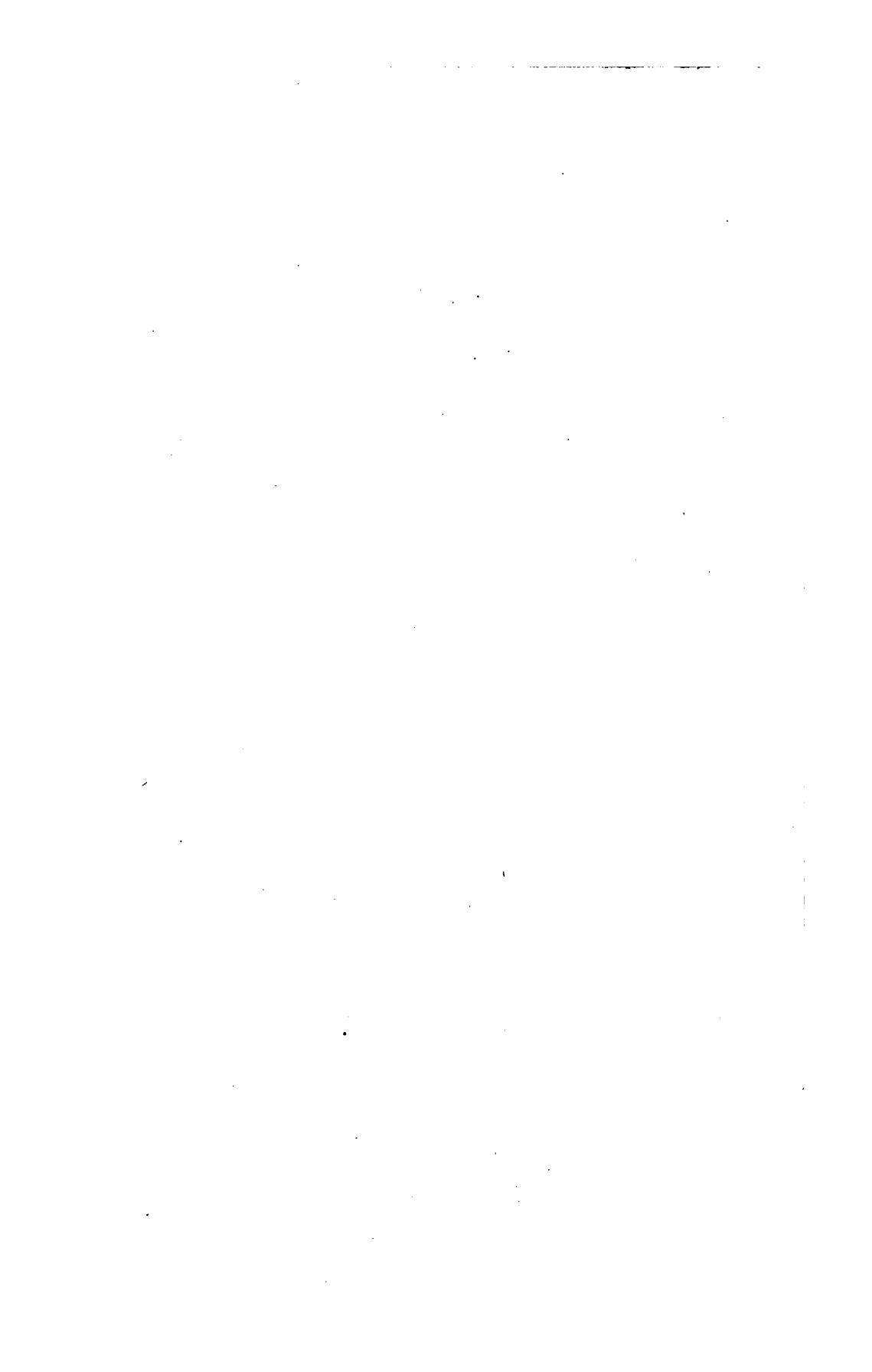
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35.

656.





**THE NAME AND NUMBER
OF THE BEAST.**

L. AND J. SEELEY, THAMES DITTON, SURREY.

ΑΑΤΕΙΝΟΣ ; ΛΑΤΕΙΝΟΣ ;
OR, THE
ONLY PROPER AND APPELLATIVE NAME OF THE
MAN,
WHOSE PROPHETICAL NUMBER IN GREEK NUMERALS, IS,
χξσ', or 666 ; Rev. xiii. 18 ;
DEMONSTRATED TO BE
THE ECCLESIASTICAL MARK OR NAME OF THE BEAST,
WHO HAD
“TWO HORNS LIKE A LAMB, AND HE SPAKE AS A DRAGON ;”
Rev. xiii. 11—16 ;
BRING NONE OTHER THAN
THE POPE OF ROME :

Whose CHURCH, and KINGDOM are, even NOW, INTRINSICALLY, and

APPELLATIVELY,

L A T I N

“LATEINOS NOMEN habet SEXCENTORUM SEXAGINTA Sex numerum: et VALDE VERISIMILE est, quoniam novissimum REGNUM HOC habet VOCABULUM. LATINI enim sunt qui NUNC REGNANT.” IRENÆ. Lib. v. Cap. xxx. p. 449.—Edit. GRAE.

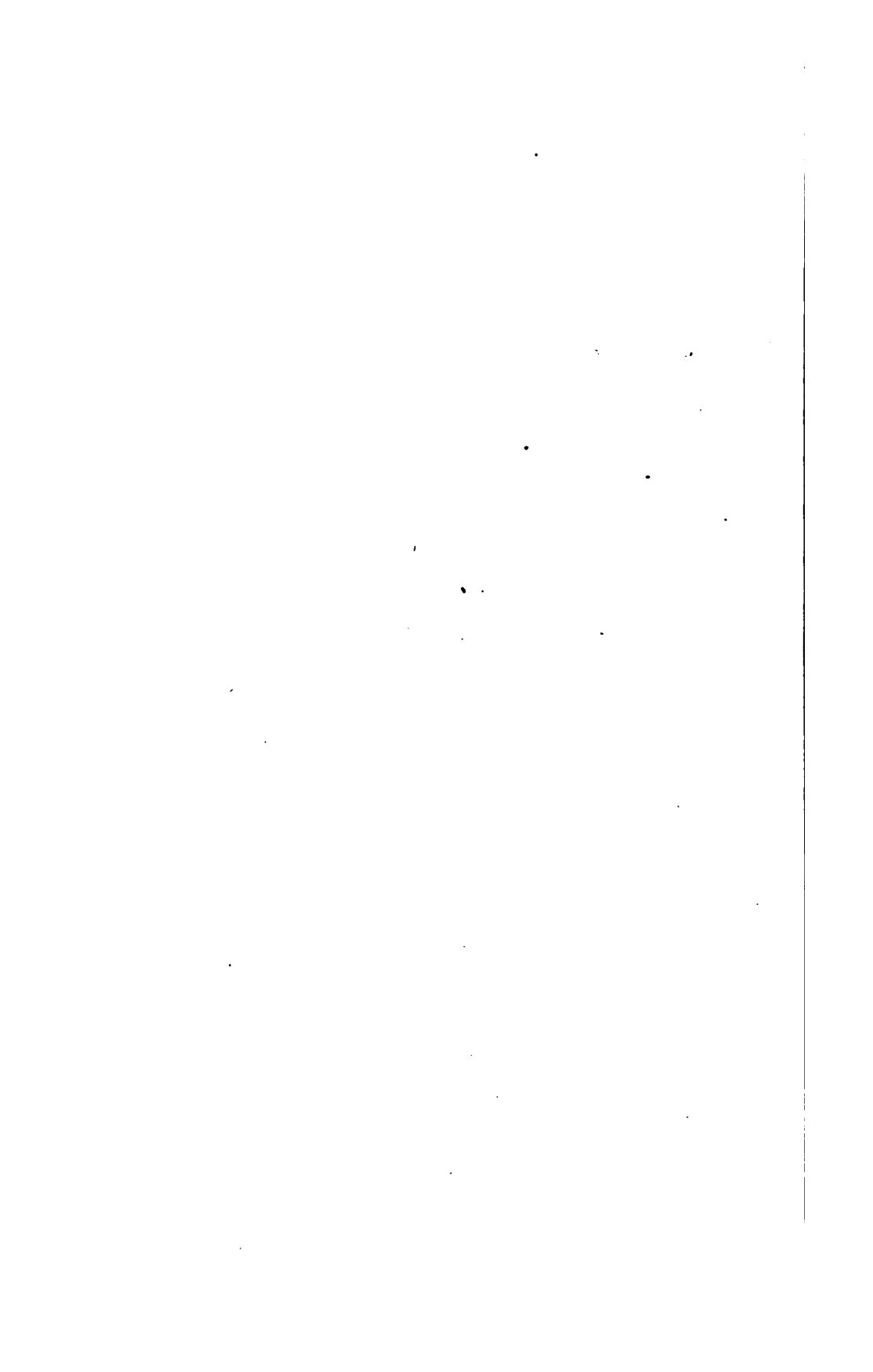
Zητεῖτε, καὶ Εὑρήσετε.

MATT. vii. 7.

BY THE REV. REGINALD RABETT, A. M.
OF QUEEN'S COLLEGE, CAMBRIDGE, AND VICAR OF THORNTON, LEICESTERSHIRE.

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656.



PREFATORY ADDRESS

TO

PROTESTANTS.

It is not a new subject to which I now invite your special attention, but the *establishment of an old one*; yet the *Barrier of prejudice* is as *high as Babel*, and *Unbelief* is as in the *days of Jerusalem*, so that men will not believe a Matter, though a Man declare it unto them. Nevertheless, the *Word of God* is *true*, and changeth not, and the wisdom of *Solomon* testifieth, that, ¹“*It is the Glory of God to conceal a thing; but the honour of Kings is to search out a Matter.*” Now the *secret* of the ²Number “666” is “*a Matter*” not only befitting the Ministers of the Gospel to understand, and “*search out*,” or limited to the Apostolic Age: but it most especially concerned the “*ten Kings*” (and Kingdoms) which had ³“*one mind*” and “*gave their power, and strength, and Kingdom unto the Beast,*” namely, the *Papal*

¹ Prov. xxxv. 2—5.

² Rev. xiii. 18.

³ Ibid xvii. 13, 17.

PREFATORY ADDRESS

Roman Hierarch, during the predicted period of ¹ “*1260 Days*” of Prophetic years. We know, then, that *Protestant England* was formerly *one* of the “*Ten Kings*” and Kingdoms, which supported the *Ecclesiastical Tyranny of Papal Rome*, but that she has been providentially broken off from the galling yoke and *dominion of the Papacy* for upwards of three centuries past, and has *protested*, (*solemnly, and nationally protested,*) against the *Theocratic and Despotic Power*, (both *temporal and spiritual*,) of the *Sovereign Roman Babylonish Pontiff*, as *Luther, Calvin, Wickliff, Cranmer, Ridley, Latimer*, and a *Host of Reformers and Martyrs* have *witnessed* by a *good confession before God*, and before “*a cloud of Witnesses*,” even unto the Death. O, then, that it might be the good pleasure of our *Sovereign Lord, the King of Great Britain*, with his *Counsellors of State*, and the *Nobles* of these Realms, (as it was of KING JAMES I. in his “*Premonition*,” and of ² *Lord John Napier, Peer of Marchiston*, in the year 1593,) to “*search out this Matter*,” and to see whether *Protestantism or Popery* can stand the *Test of Scriptural Investigation*. Since the days of the *GLORIOUS REFORMATION*, THE BIBLE has been the joy of our Land ; it has been the bright resplendent SUN in our Religious Firmament ; dispelling the dark clouds of *Popery, Ignorance, and barefaced Infidelity* : it has been a Light of Glory

¹ *Revelations xii. 6, 14.*

² “*A plain discovery of the whole Revelation of St. John, &c.* By John Napier, *Lord of Marchiston.* Fifth Edition. Edinburgh. 1645.

TO PROTESTANTS.

to those who sat in darkness and the Shadow of Death ; its genial Rays have been shed in rich abundance (not only over the *British Isles*, but over the *whole surface of the Globe*,) by the agency of the *British and Foreign Bible Society*, the *Missionary*, and many other religious Societies ; the *HOLY SCRIPTURES* having been *Translated* (not into the *Latin Vulgate* for the [now] *Church of Rome*, but) into upwards of 160 different *Languages* and *Dialects*.

The British Reformation Society is lending its Salutary aid for *Ireland*, a Country, the People of which, if *moderately instructed* in the *Holy Scriptures*, would, by the grace of God, presently discover the *Horrors* and *Deformities* of *Popery*, cast away its galling chains, which are infinitely worse than the *fetters of Africa*, (for the fetters of the soul, are worse than those of the body,) and leave its dark, deluding, and *mysterious Priesthood*, as the *People of England* did at the *glorious Reformation*, and also in the well-known Period of 1688, since which, (*TILL NOW*,) *Popery* has hid her *Dragon Mouth* in *ENGLAND*, *SCOTLAND*, and *WALES*, and *skulked off to the unhappy shores of IRELAND*, and *this, this is the cause of Ireland's woes*. *Ye cannot serve God and the Pope!* Shall we, then, as *Protestants of Great Britain*, in this enlightened and religious Age, assist in bringing back the “*Dark Ages*” of *Popery*? Shall we allow the *Word of God* again to be¹ “*clothed in sackcloth*,” that is, *limited to the Language of Popery*, which is *LATIN*? Shall we

¹ *Revelations xi. 3.*

PREFATORY ADDRESS

foster the “*cunningly devised Fable*,” that the *Protestant Religion* and *Popery* are the *same in substance*? No, my *Protestant* friends, this is the “*device of Satan*,” causing you to “**BELIEVE A LIE**” as you will easily perceive in St. *Paul’s forewarning to the Thessalonians*, which, when you have read, *Remember* that is the *exact Portrait of the Pope and Popery* as drawn by the *Pen of Inspiration*.: ¹ (“*for whatsoever things were written aforetime were written for our learning*, that we through patience and *comfort of the Scriptures* might have hope !”)

² “*Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. LET NO MAN DECEIVE YOU BY ANY MEANS: for THAT DAY shall not come, EXCEPT there come A FALLING AWAY first, and that MAN OF SIN be revealed, the SON of PERDITION; who opposeth and exalteth himself above all that is called God, or that is worshipped: so that HE AS GOD SITTETH in the TEMPLE OF GOD, shewing himself that HE IS GOD. Remember ye not, that, when I was yet with you, I told you these things? And now ye know WHAT withholdeth that HE might be revealed IN HIS TIME. For the MYSTERY of INIQUITY doth already work: only he who now letteth will let, until he be taken out of the way. And then shall THAT WICKED be*

¹ Romans xv. 4.

² 2 Thess. ii. 1—12.

TO PROTESTANTS.

revealed, whom THE Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming: even HIM, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; BECAUSE they received not THE LOVE OF THE TRUTH, that they might be saved. And FOR THIS CAUSE GOD SHALL SEND THEM STRONG DELUSION, that they should BELIEVE A LIE: that they all might be damned who BELIEVED NOT THE TRUTH, but had pleasure in unrighteousness."

We see then the Reason why the *Papal Antichristian Power* has arisen; namely, to verify this prediction, and others coincident with it, as set forth in the *Book of the Revelation* of St. John; for, as the *Primitive Christian Church* was founded on "THE TRUTH," so it was foretold by St. Paul that the time would come when a "falling away" from "THE TRUTH" would "FIRST" take place; "because they received not the love of THE TRUTH." "And for this cause God shall send them STRONG DELUSION, that they should BELIEVE A LIE." Now what "STRONGER DELUSION" could be "SENT" to any man, or Nation, than the "belief" that the *Pope of Rome* is the true *Vicar of Christ*, at the same time that he is the TRUE ANTICHRIST? What greater "LIE" can be "believed?" what greater "deceivableness of unrighteousness" can be set forth to men, than their "believing" that the *Pope of Rome*, who is the "Mystery of Iniquity," is the

PREFATORY ADDRESS

“*Mystery of Godliness*” and the *representative of Christ*? when at the same time St. Paul calls him in the above words; “*The Man of Sin*,” “*the Son of Perdition*,” “*the Mystery of Iniquity*,” “*that wicked*,” to be revealed, who opposeth and *exalteth himself above all that is called God*, or that is worshipped; so that he *as God sitteth in the Temple of God*, (viz. St. Peter’s at Rome,) “*shewing himself that he is God*.” And will ye not believe that the Pope is *very Antichrist*? If ye will not, may I not well say unto you, what *Christ* said to the *Jews* on another occasion: “*Ye do err, not knowing the Scriptures?*” for the *Event* has followed the *Prophecy* as clearly as the Sun at noon-day, and this Prophecy of the *coming* of the “*Man of Sin*” is accordingly *fulfilled* by the *Revelation of the Pope at ROME*, he being the *Beast* with “¹ *two HORNS like a LAMB*, and *HE SPAKE as a DRAGON*;” a character most clearly foretold, but *not fully revealed* till the *sixth Century*, that is, in the Reign of the *Emperor Justinian*, A. D. 533. Those, therefore, who consent to *purchase the pardon of their Sins* from the *Pope* for *money*, or from his *Cardinal Legates*, or from the *Priests* of his *Roman Church*, and those who *remit them at such a price*, are *not* “*the children of God*,” but of *Simon Magus*, the *Magician*, and will receive *his Reward*, ² “*because they think that the Gift of God may be purchased with money*:” and “*because God hath sent them strong delusion to believe this lie.*”

¹ *Revelations xiii. 11.*

² *Acts viii. 20.*

TO PROTESTANTS.

Lend your Ears, then, *Protestants of England*, and consider attentively that it is “*the Honour of Kings*,” as the “*nursing Fathers of the Church*,” to understand and “*search out*” the “*MARK*,” or “*NAME*” of the “*MAN*” whose *Number is “666”*, to avoid *his Punishment*; for it is written by St. John,¹ “*If any man WORSHIP the Beast and his Image, and receive his Mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who WORSHIP the Beast and his Image, and whosoever receiveth the MARK of his NAME.*” Remember, then, that the “*MARK*” or “*NAME*” of *this Beast*, is, *LATEINOS*; forasmuch as *Papists* have canonized the *LATIN Language* for the *special use* of the *CHURCH of ROME*, at the *Council of Trent*; and all *Europe* knows that they *Latinize* in every thing of an *Ecclesiastical nature*, and that, *not of Commandment from Christ, or his Apostles*, but from *their own free choice*: wherefore, *those* who are the *strict followers* of the *Pope* “*WORSHIP*” *him*, by *kissing his Foot*, which is an *indispensable ceremony at Rome*; they acknowledge *Him*, and none other, as *their rightful Sovereign*; they adopt *his Latin Language*, (which is the *Mark of unity* among

¹ *Revelations xiv. 9—11.*

PREFATORY ADDRESS

Papists,) and pronounce him to be the true Vicar of Christ: therefore, as the Pope is the successor of the Pagan Latin or Roman Emperors in their literal Kingdom, and Office of “Pontifex Maximus,” and as he has canonized their Latin Language, in preference to the Italian, and GREEK original, so is the Pope in every possible sense the Image of old Rome; for Papal Rome has adopted Image-worship without end, and those who do not literally “worship” the Person of the Pope by kissing his foot, acknowledge his right to this “worship” and therein “receive the Mark of his Name,” and consequently come under the above condemnation. Let History then furnish us with the melancholy details of the Life and death of *Cardinal Beaufort*, for one example; and of the great *Cardinal Wolsey*. for another, of those miserable and infatuated beings who have ‘strengthened themselves in the strength of the Pope, and trusted in the shadow of ROME,’ and who have most implicitly “received” the Latin Ecclesiastical “Mark,” and say if *Papal Rome* can give *infallible comfort* in a dying hour? Did not “*God send them STRONG DELUSION that they should believe a lie?*” in despite of all that Papists have endeavoured to persuade Protestants to the contrary, saying, ‘*there is no salvation out of the Church of Rome?*’ *Wolsey’s own signature was ‘Card^{ts}. Ebor. Miserrimus;*’ and this would be the general, the universal signature of Papists, (‘*Miserrimus—the most wretched,*’) if the heart would speak out: for they have not¹ “*subscribed with their*

¹ *Isaiah xliv. 5.*

TO PROTESTANTS.

hand to the Lord, saying, *I am the Lord's* ;” but to the *Pope*, their *Sovereign Pontiff*, who is the “*MAN*” who hath ¹ “*TWO HORNS like a LAMB*, and *HE SPAKE as a DRAGON* ;” who “*deceiveth them that dwell upon the Earth* :” yet *his Name* is *LATEINOS* and *his Number* “*666.*” ²If “*Paul's spirit* was stirred in him, when he saw the *city*” (*Athens*) “*wholly given to IDOLATRY* ;” or, as it is in the margin, “*full of IDOLS* :” and *Athens* was at that moment in a *Pagan state*; how would the Apostle's spirit be stirred in him, if he were to behold the *City of Rome* in its *Papal state*? for it is “*wholly given to idolatry*,” and “*full of idols* :” would he not brand it with “*Anathema Maranatha?*”

Be it known unto you, therefore, my Protestant friends, that under the *Reign of Popery*, the clouds of divine vengeance hung over *England* thickening with wrath, as was manifestly the case in the *Reigns of Queen Mary and the Stuarts*; and are not *Spain*, *Portugal*, *Italy*, and *Infidel France*, exhibited to our view as *specimens* of the miseries of *Popish Kingdoms* in our time? If they be not, tell me where they may be found? Shall we presume to say that *Ireland* is an *exception*? *Can any good thing come out of Rome?* Did *any country* of *Europe* ever *prosper* under *Popery*? The man who can believe it, is *ignorant of his Bible, of History, and of himself*, and is *an Infidel in principle*, and a *liberal in heart*, and would *as soon patronize* the

¹ Rev. xiii. 11, 12.

² Acts xvii. 16.

PREFATORY ADDRESS

KORAN AS THE BIBLE. The *Church of Rome* is a *Church of Blood*, as St. John predicted of her :
¹ “ I saw the *woman drunken* with the *Blood of the Saints*, and with the *Blood of the Martyrs of Jesus*.”
² “ And **IN HER was found** the *Blood of Prophets* and of *Saints*, and of *all that were slain upon the Earth*.” Does not the *History* of the *infernal Tribunal* and *Prison-House*, called by the *Pope* and *his Councils*, the “ **HOLY INQUISITION**,” furnish us with the *foul fact*? Do not the *bloody Papal wars* and *massacres* of *hundreds of thousands* of *Christians* throughout *all Europe* **EXCEED** the *blood shed in the wars of nations* for *national conquest*? If then *Protestant England* expects the *continuance of peace and prosperity, temporal and spiritual*, she will *away with Popery* as with the *Plague*, by *prayer to God* on the one hand, and by every legitimate means on the other ; for the *Protestant Throne of England* can never be established in *righteousness* by the *friends* of the *Papacy*, for they are the *secret, dark, and deadly enemies* of *God and the King*, as the *Jesuits* have ever proved to *England* and the surrounding nations. Look at *her children* in our *British Houses of Parliament*! are they not *impudent children*, answerable to their *Mother, Rome*? who is called by St. John, by way of eminence, ³ “ **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**” This was the theolo-

¹ Rev. xvii. 6.

² Ibid. xviii. 24.

³ Ibid. xvii. 5.

TO PROTESTANTS.

gical opinion of ¹ King James the First, as set forth in his Royal ‘*Premonition*’ to *Protestants*, pages 309, 310, in these words, ‘This place,’ (viz. Rev. xvii. and xviii.) says the King, ‘doth *clearly* and *undeniably declare* that **ROME** *is*, or *shall be* THE SEAT of that ANTICHRIST. For *no Papist* now denieth that by BABYLON, here, **ROME** *is directly meant*,’ &c. What is it then which *Irish Papists* demand from the *Protestant Government of England*? Religious toleration? No, they *know not toleration*; for *Rome Papal* has *ever been*, and will *always be INTOLERANT*. PERSECUTION is the *essence* of her *existence*; for *this* is her *sovereign remedy* for those whom she *denominates Heretics*. The evil *Spirit of Antichrist* is in her, and therefore, *she “goeth about as a roaring lion seeking whom she may devour :”* for seeing that she “received not the love of the truth,” “*God hath sent her STRONG DELUSION that she should BELIEVE A LIE :*” and now she propagates the “*lie*” which *her unbelief* produced, by “*the working of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness.*” Nevertheless, *God* hath not left himself without a *witness* in these times, for *wheresoever the Gospel is faithfully preached, Popery can never take deep root, nor raise her scarlet banner*; for though she may *howl and roar*, yet “*the Lion of the tribe of Judah*” is our defence, and He it is who

¹ See Bishop Moreton’s Church of Rome. Chap. iv. sect. 15. page 74. Second edition, London, 1628.

PREFATORY ADDRESS

giveth us¹ “*the victory over the Beast, and over his Image, and over his Mark, and over the Number of his Name.*” *Ignorance* is the *fruitful soil* of *Papists*, as weeds grow most luxuriantly where cultivation is neglected, and this remark is abundantly true with reference to the Irish peasantry; but give these poor people *the Bible*, in their *own Native Language*, which the *Popish Priests* have *so long and rigidly* kept from them, with the *same liberty of conscience* which *Protestants have in England*, and the *Priests of Rome* will soon perceive, as when *St. Paul* preached at *Ephesus*, that their *Papal*² “*craft is in danger,*” for they know that “*by this craft they have their wealth.*” The *Ecclesiastical Polity of Rome* is, to *keep the Bible* as a *sealed book*; to which end they have it in the *Latin Language*, which is *unknown* to any but the learned; and therefore poor and ignorant Papists look upon the *Bible* as a *Book of Mysteries*, which *none* but the *Priests of Rome* can possibly understand or unfold. However, *St. Paul*, who was a *free-born Roman*, and the *chief Apostle* of the *Gentiles*, and *wrote* the *Epistle to the Romans*, would not suffer the Apostles to *speak* in an “*unknown tongue*” (which *Latin* is), “*in the Church;*” and *England*, better instructed since THE REFORMATION, has followed the precept of *St. Paul*, by *giving the people THE BIBLE* in *their own native Tongue*, which has *immortalized our Nation above every other Nation in Europe*. And I feel pleasure in stating, (though I hope I shall be excused for expressing it

¹ Rev. xv. 2.

² Acts xix. 25, 27.

TO PROTESTANTS.

here,) that one of my Ancestors, in the time of *James the First*, was engaged in the *present Translation* of our *English Protestant Bible*, as set forth in the general Introduction to Bishop Mant's Bible in the following words—

‘In the conference held at *Hampton Court* in 1603, before *King James the First*, between the *Episcopalian*s and *Puritan*s, Dr. *Reynolds*, the Speaker of the Puritans, requested his Majesty that a *New Translation of the Bible might be made*,’ &c.

‘The names of the Persons, and places where they met, together with the *portions of Scripture* assigned to each *Company*, were as follows, 1st, 2nd, 3rd, 4th, 5th, 6th. To the last mentioned Company (the 6th), consisting of *seven* individuals, the *Epistles of St. Paul*, and the *other canonical Epistles*, were assigned at *Westminster*, namely, 1st. Dr. *William Barlow*, of Trinity Hall in Cambridge, Dean of Chester, afterwards Bishop of Lincoln; 2nd Dr. *Hutchinson*; 3rd. Dr. *Spenser*; 4th. Mr. *Fenton*; 5th. Mr. *Rabbet*; 6th. Mr. *Sanderson*; 7th. Mr. *Dakins*. The work was begun in the spring of 1607.

It does not appear to me that any one Commentator has ever placed the subject of the Number 666 beyond the possibility of future Controversy, for old Dr. *Henry More*, after he had so clearly established the *ancient use* of the *Diphthong*, or *Broad ei*, in *Lateinos*, has followed after, and *approved the Square Root System of Mr. Potter*, thus leaving the *only Proper and Appellative Name LATEINOS* to the

PREFATORY ADDRESS

attack of *Papists* and others, by involving the subject in *new speculations* and *difficulties*, which have multiplied so greatly and continuously, that there appeared to be no end to them ; but there can be *only one* successful person, and that was IRENÆUS, who *lived in the second century*, and who was almost contemporary with *St. John*, being the Disciple of *Polycarp*.

If it should be thought by any that I have been too severe in my animadversions on any Individuals whose Names are set forth in this work, I can only say, that (*excepting Popery*) it has been far from my intention ; but that as the Persons herein mentioned have publicly written their opinions on this Number 666, which are now before the world, therefore, it became necessary for me, in the *vindication of Irenæus*, to bring forward their Names, and to show how inconsistent their various speculative opinions are with each other, and with the words of *St. John*. If *truth* be not distinguishable from *error*, of what use is *God's word* to any *Nation* or *Individual*? But as the *Holy Spirit* has expressly assured us, concerning the Book of Revelations, that, ¹ “ *If any Man shall add unto these things, God shall add unto him the plagues that are written in this Book : and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this Book :* ” on the contrary, it is said by *St. John*, ² “ *Blessed is he that*

¹ Rev. xxii. 18, 19.

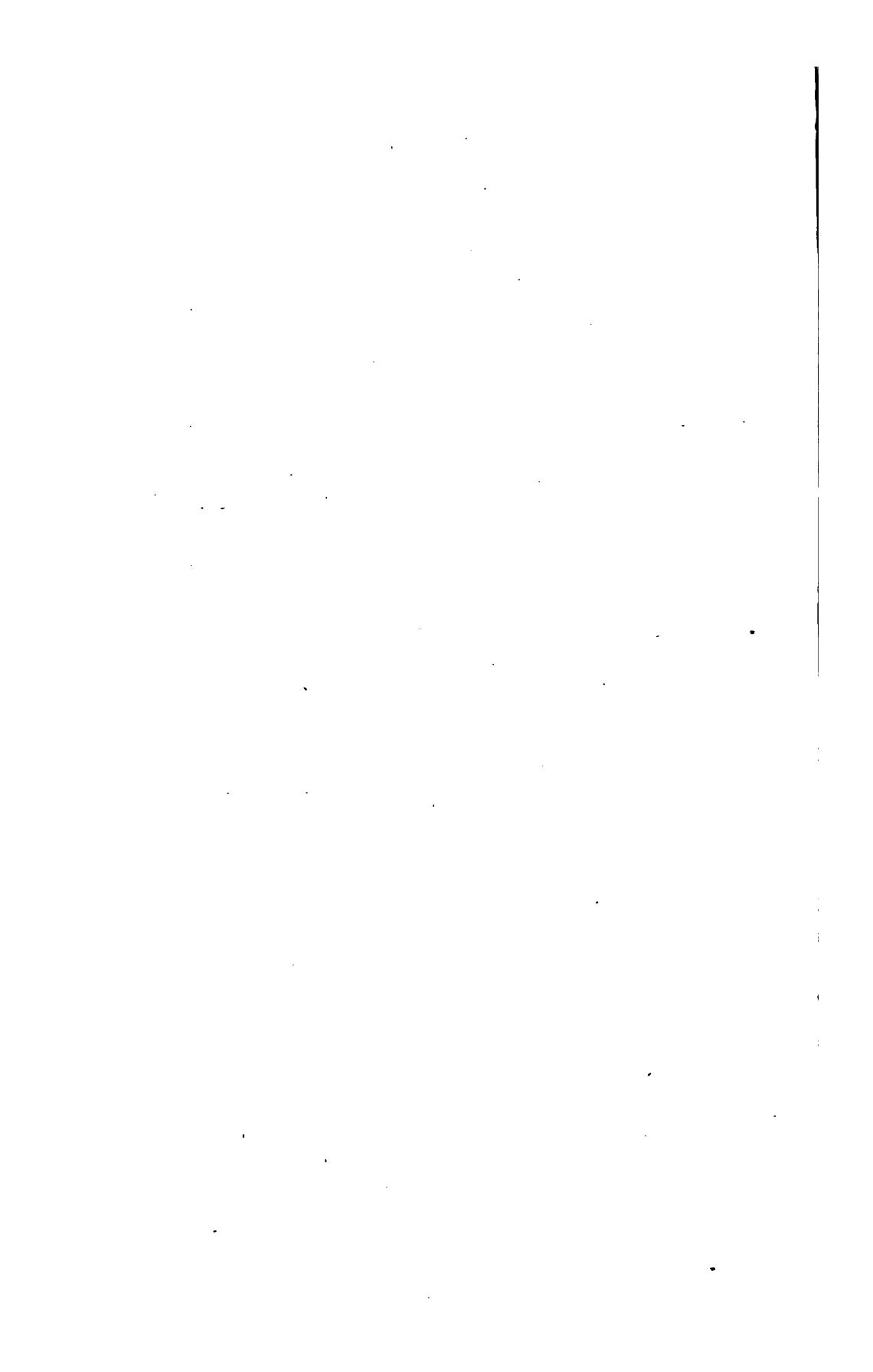
² Ibid. i. 3.

TO PROTESTANTS.

readeth, and they that hear the words of this prophecy, and keep those things which are written therein : ” wherefore, to say the least, it must be *more expedient to honour God by the confirmation of that which He hath spoken, by his inspired servant St. John, seconded as it is by the Christian Father IRENÆUS*, than that which any man hath written, whether *negatively, positively, or injudiciously* against it. If then I have been led to a more perfect understanding and clearing of this Number χξς', 666, from its manifold polemical incumbrances, as weeds that surround a choice plant, and prevent its appearance and growth ; it is because God hath enabled me more diligently to “ *search out the matter,*” and to “ *show the interpretation* ” of this *Mystical “ MARK ” or “ NAME,”* which is, LATEINOS. To God, then, be the glory, and to *his Name* the praise, for *this “ wisdom ” and “ understanding.”* That this Treatise on the Number 666, may be made useful to the serious inquirer after TRUTH, and the turning of many from the *Kingdom of Papal darkness*, to the *Kingdom of God’s dear Son*, is the earnest prayer and desire of your humble servant for Christ’s sake,

REGINALD RABETT.

Bramfield Hall, Suffolk,
June, 1835.



INTRODUCTION.

As so many eminent Authors have already preceded me with their various opinions (and I might say endless speculations) concerning the *Proper* and *Appellative Name* of the *Beast*, which is declared by *St. John* to be that of¹ “a *MAN*,” and the “*Number of his Name*”—“*Six Hundred Threescore and Six*,” [in Greek character, χξς',] it might perhaps be supposed, either that the *NAME of the MAN* could not be ascertained by the means of “*Wisdom*” and “*Understanding*;” or, that the subject has been already so far exhausted, that nothing more could possibly remain to be stated by any future writer. Such an inference, however, may rather be expected from those who heedlessly adopt the speculations of fanciful men, than from the careful Investigator of Religious Truth.

Pilate indeed said to *Christ*,² “*What is TRUTH?*” but *he did not wait for an ANSWER.* May I then be

¹ Rev. xiii. 18.

² John xviii. 38.

allowed to hope that such inconsistency and such want of candour will be carefully avoided by all my readers? Should the *Subject* of the NAME and NUMBER of the MAN be deemed by any UNIMPORTANT, I must then shelter myself under the *auspices* of—

ST. JOHN *the Divine* . . . and of the pious and learned IRENAEUS: of *Hippolytus Martyr* . . . *Aretas* . . . *Feuardentius* . . . *Ticonius* . . . *Primasius* . . . *Vitringa* . . . *Bengelius* . . . *Piscator* . . . *Grotius* . . . *Fungerus* . . . *Vignier* . . . *Broughton* . . . *Potter* . . . *Mede* . . . *Poole* . . . *Diodati* . . . *Down* . . . *Dr. Henry More* . . . *Bishop Newton* . . . *Lowman* . . . *Daubuz* . . . *Leigh* . . . *Brightman* . . . *Durham* . . . *Whiston* . . . *Dr. Fulke* . . . *Pyle* . . . *Kershaw* . . . *Bishop Dounhame* . . . *Galloway* . . . *Jurieu* . . . *Dr. Wells* . . . *Dr. Cressener* . . . *Dr. Hales* . . . *Dr. Gill* . . . *Dr. Wall* . . . *Reader* . . . *Lord Napier* . . . *Archdeacon Wrangham* . . . *Matthew Henry* . . . *Burkitt* . . . *Flemming* . . . *Dr. Doddridge* . . . *Dr. Guise* . . . *Scott* . . . *Fuller* . . . *Bicheno* . . . *Kett* . . . *Dr. Adam Clarke* . . . *Faber* . . . *Professor Lee* . . . *Wm. Cuninghame, Esq.* . . . *Fry* . . . *Gauntlett* . . . *Jones* . . . *Butt* . . . *Simpson* . . . *Keith* . . . *Croly* . . . *Dr. Parry* . . . *Dean Woodhouse* . . . *Thurston* . . . *Archbishop Laud* . . . *Cardinal Bellarmine* . . . *Bishop Walmesley* . . . *Bishop Bossuet* . . . *Calmet* . . . and many other writers whose Names I have omitted, for *these* may surely suffice to show the importance of the subject in the esteem of men who have thought it worthy their careful investigation; although their conclusions have generally been more in accordance with their own favourite views, than consistent with

those of Holy Writ. Much instability of opinion must necessarily have been produced by successive publications of men distinguished by an equal variety of sentiment and versatility of talent: in proof of this position I will venture to adduce the following illustrative examples.

The *CONFESsION of MR. CROLY, in the year 1827,* is the following.

' It may have been known to the reader, that the Number of the Beast, "the 666," has exercised more intellects than perhaps any ONE problem, sacred or profane, that ever perplexed the human mind. Whole treatises have been written upon it. It occupies a considerable space in almost every Commentary on the Apocalypse. The inquiry and the FAILURE began so early as IRENÆUS, in the second century, and have been perpetuated to our days by a multitude, among whom were many of the most undeniably learning and sagacity; HITHERTO NO SATISFACTORY SOLUTION HAS BEEN GIVEN.'

The foregoing remarks of *Mr. Croly* are comparatively true: but IRENÆUS evidently had the *Proper and Appellative Name* of the *MAN*, [LATEINOS,] upon his lips when he said, *' LATEINOS NOMEN HABET SEXCENTORUM SEXAGINTA SEX NUMERUM: et valde verisimile est, quoniam novissimum Regnum HOC habet VOCABULUM. LATINI enim sunt qui*

¹ CROLY on the Apocalypse, 'The Vision of the Church.' page 222. London, 1827.

² IRENÆ. Adver. Hæres. lib. V. cap. xxx. page 449. Edit. Grabe. Oxon. 1702.

NUNC REGNANT ;' and although this Christian Father has conjectured *Three Names*, viz. TEITAN, LATEINOS, and ETANΘΑΣ, before the Event [Ante Eventum,] that is, before the *Rise, Progress, and Establishment* of the **LATIN PAPAL CHURCH of ROME**, which had neither place nor power to rise till after the downfall of the old ROMAN IMPERIAL POWER, which was flourishing in the SECOND CENTURY, in which IRENÆUS lived and wrote. Yet AFTER the EVENT, [POST EVENTUM,] that is, after the full Revelation of the "MAN of SIN," the "SON of PERDITION," in the year A. D. 533, according to the ¹ *Imperial Edict of Justinian to Pope John*, the old Pagan Roman Power being already destroyed by Barbarians, the PAPACY began to rise out of the ROMAN or LATIN EARTH : and what IRENÆUS only conjectured in the Second, is manifest enough in the Nineteenth Century, inasmuch as the Appellative Name Λατέως is every way applicable to the ROMAN or LATIN ' PONTIFEX MAXIMUS,' as well as to every individual Papist through the whole duration of the LATIN PAPAL KINGDOM, and, therefore, Mr. Croly is mistaken in his assertion concerning 'the FAILURE of IRENÆUS,' who has, on the contrary, given us the true Appellative of the numbered MAN in the proper and descriptive Name, LATEINOS.

It is here worthy of remark, how very far superior the conjecture of IRENÆUS on this Name and Number 666, was (even before the Rise or Existence of the PAPAL HIERARCHY), to that of any other writer who

¹ CUNNINGHAME ON the Apocalypse, page 201, second edit. London, 1817.

has succeeded him ; so much so, that those who have followed him have invariably traced the *numbered Beast* to ROME ; while *all others* who have gone into devious labyrinths and foolish speculations, have lost his *proper* and *descriptive Name*, in their failure to convince themselves that the *iota circumflexed*, as ī, is *equivalent* to the *Diphthong* or *broad ει* or φ, in LATEINOS, which it certainly is, according to the best *Ancient Orthography* both among the GREEKS and LATINS, as Λατέως, Λατφνος, Λατīνος. For authorities, see CHAPTER XV.

I shall next transcribe the opinion of the learned VITRINGA concerning the No. 666, as set forth by Mr. Croly with the observations of the latter ; for I believe that, in point of intrinsic wisdom and research, the former takes the precedence of almost all other Authors since the time of *Irenaeus* ; although I have certain objections to VITRINGA himself concerning the *Name אדוניקם*, ADONIKAM, inasmuch as in that View he follows not the example of *IRENAEUS*.

¹ ‘VITRINGA, undoubtedly a man of understanding, and of the most extensive learning, approaches it with an almost superstitious awe. His apostrophe is solemn and eloquent.’

“Here is wisdom, let him that hath understanding count the Number of the beast.” Yes, here is wisdom. Let the man, gifted by grace with such gifts, here display the acuteness of his genius, the clearness of his sagacity, the depth of his spiritual knowledge, things, which fall to the lot of few ; but

¹ Croly on the Apocalypse. Pages 223—225.

for which he who by grace possesses them, will here find abundant exercise. If I have made any progress in the knowledge of divine things, which might be supposed from my long study and labour, and from the office, publicly conferred upon me; I still dare not presume so far upon my ability and knowledge, as to arrogate that highest rank of intelligence and sagacity, (*supremum illum intelligentiae et perspicacitatis gradum,*) which the *Holy Spirit* seems to demand in those who are destined to explain the ‘*number.*’ For nothing can be more evident, than that an intellect of a higher and more divinely awakened kind, (*divinioris et præstantioris mentis acumen,*) is here demanded, than in interpreting any other part of this book of prophecy.’

‘ He proceeds to say, that he might “*modestè declinare,*” give up the attempt from a justified feeling of humility; but that the reader naturally expects some elucidation. He then goes through a crowd of the conjectures of his predecessors, names, *Hebrew*, *Greek*, *Latin*; numbers squared and cubed; disproves them all, and finally rests upon the extraordinary guess אֲדוֹנִיקָם, for the equally extraordinary reason that *Adonikam* is said in *Ezra*,¹ to have had a *family of six hundred and sixty-six.*’

My 1st *Objection* to the NAME, **ADONIKAM**, is, that *although it is the Name of a MAN*, nevertheless *it ought to have been written in GREEK LETTERS*, as Αδωνικάμ, and *not in HEBREW*, as אֲדוֹנִיקָם, according to the ORIGINAL TEXT of St. JOHN . . . χξς’,

¹ Ezra ii. 13.

and the *example of IRENÆUS*, whose THREE Names are all of them written in *Greek Characters*, as Τείταν, Λαρένος, Ευανθας.

My 2nd *Objection* is, That although ADONIKAM is the *name* of a MAN, it cannot be applied in an APPELLATIVE OR DESCRIPTIVE SENSE to *any TEMPORAL OR ECCLESIASTICAL POWER*, or KINGDOM whatsoever, either in St. John's time or *since*; and that the *individual Hebrew Letters* of the *Name of this Man* are very far from producing the Number 666. The *hypothesis* of VITRINGA seems rather to set us upon finding the *Number of a Hebrew Family* consisting of 666, than the *Greek Number* of a *Man's Name*; for the *Family* of Adonikam, after their return from *Babylon*, were registered by *Ezra* at ¹ 666, but by *Nehemiah*, at ² 667, therefore, it will be necessary to decide *which* of the *two Prophets* was the *best Registrar*. But the individual Letters of the Hebrew Name *Adonikam* produce the Number 765, consequently there is an end to the Name at once, in reference to the words of St. John which is to “*count the Number*” contained in the Name, and that Number is 666.

Mr. CROLY may anticipate my objection to *his hypothesis* from my *answers* to FABER .. LEE .. and CLARKE—and may I not add *Mr. Croly's own observations*, viz. that ³ “*The FIRST ERROR of the COMMENTATORS*” ‘*has arisen from their DISREGARD of the PLAIN MEANING of the ORIGINAL.*’ This Mr. Croly tells us in the year 1827; and it had been

¹ Ezra ii. 13.

² Neh. vii. 18.

³ Croly on the *Apocalypse*. Page 226.

well had he only attended to “THE PLAIN MEANING of THE ORIGINAL” as IRENÆUS has done, whose Testimony is subversive of Mr. Croly’s¹ “INQUISITION,” although Mr. Croly informs us, that,² “The words LATEINOS and ROMIITH are USELESS; and belong to THE HEAP of MERELY CURIOUS COINCIDENCES.” If the two latter Names “belong to the HEAP of MERELY CURIOUS COINCIDENCES,” where shall we class Mr. Croly’s story of “THE INQUISITION?” Shall we venture to affirm that IT IS a “FAILURE?” It is plain enough that the word “INQUISITION” is not a GREEK but ENGLISH word: nor is it the NAME of A MAN: nor does it contain the No. 666, according to “the plain meaning of the Original” Text, and, therefore, it cannot subserve the purpose intended by St. John, which is, by the means of “wisdom” and “understanding” to discover the name of a MAN the individual Greek Letters of whose Name must (when counted) exhibit the exact Number χξς’ or 666, and, withal, it must be a Name descriptive of the mysterious character of the MAN, otherwise there can be no “coincidence” between the Name of the Man and the “Number of his Name.” I may now add—

The confession of the Rev. G. S. Faber, in the year 1828, in his³ “Sacred Calendar of Prophecy.”

“Many have been the speculations, relative to the Name thus darkly propounded; some very plausible, and others very absurd: but we shall vainly hope

¹ Croly on the Apocalypse. Page 228.

² Ibid. Page 227.

³ Faber’s Sacred Calendar of Prophecy. Vol. iii. b. v. p. 226.

for success in explaining the sacred enigma, UNLESS we ATTEND MOST STRICTLY to THE TERMS in which it is conveyed."

Notwithstanding this *confession* of *Mr. Faber*, he has bewildered both himself and others, by endeavouring to *reconcile contradictions*: whereas, if he had only contented himself with *his own RULE*, as above, (which he had followed pretty closely in his *first work*, entitled ¹ "A Dissertation on the Prophecies relative to the Great Period of 1260 years," wherein he confirms the *name Λαρέως* with all his might,) he would have *done well*; because, it was *consistent* with the "*terms*" of *St. John*, and "*most strictly*" corroborated by the *early testimony* of the *Christian Father* . . *IRENÆUS*, who lived in the *second century*, and who evidently believed "*the NUMBER of a Man*" to *imply* the '*name of a MAN*', which latter cannot be said *in any respect* concerning *Mr. Faber's hypothesis* of *APOSTATES*, because it has *not the least semblance to the Name of any MAN*.

The *confession* of *Dr. Burton* in his *Notes* on the *Greek Testament* [Rev. xiii. 18.] concerning the very numerous speculations relative to the mystic Number 666, is as follows:

[‘*Tov αριθμον.*] *Irenæus* mentions the word *Λαρέως*, the Letters of which make up the No. 666: but the *same number* has been *extracted* from *so many other words*, that *it is USELESS to ATTEMPT the SOLUTION.*’

The *Confession of Calmet* in his *Dictionary* under

¹ *Faber's Dissertation on the Prophecies, &c.* Vol. ii. p. 328, 335.

the head ANTICHRIST, (after mentioning a variety of *Names*, *Epithets*, *Words*, and *Sentences*, in which the *Number* 666 is supposed to have been discovered,) is to the following Effect :

“ *Almost all Commentators* have tried their skill, *without being able to say POSITIVELY*, that *any ONE has SUCCEEDED*, in ascertaining the **TRUE MARK, or the NUMBER of HIS NAME.**”

The *Confession of Dean Woodhouse* in his¹ “ *Annotations on the Apocalypse* ” in the Year 1828, concerning the *Number of the Beast*, is as follows,

“ *The Number of the Beast.*”

“ The consideration of this article has been kept back, and assigned to this its present place, because *I felt it out of my power* to pursue it with the *same hope of success as those that have gone before*. For I **MUST STILL CONFESS**, as *I did in my former work*, **MY INABILITY TO SOLVE THIS ENIGMA.**”

The Dean then observes,

“ With respect to the methods of interpretation hitherto employed, the *first instance* that occurs is that of *Irenæus*, who by the assortment of the Letters, of the Greek Alphabet, used numerically, obtained the names of *Λατεῖνος*, *Ευαρθας*, and *Τειταν*. He preferred the first of these, but had little or no reliance upon it. His object must have been the idolatrous **ROMAN OR LATIN EMPIRE**. *Bishop Newton*, and many others among the commentators, have adopted this word ” (*Λατεῖνος*) “ as involving the

¹ *WOODHOUSE’s Annotations on the Apocalypse*, p. 304, 306, 307.

discovery required, applying it to the *Latin Church* and *Papal Hierarchy*."

" But this mode of calculation has fallen into discredit, by the fact, resulting from experience, that there is no end to the multitude of names which may be composed by such fabrications; and that not only the antichristian Chiefs, but the most eminent of our reformers may be, and have been thus designated by their adversaries."

" *Archdeacon Wrangham* has the merit of displaying in a very small compass, a learned and critical view of many attempts in the ancient languages, and by various modes of calculation, to devise names applicable to the mystery of the Number of the Beast. The facility with which these adaptations are made, has occasioned an infinite number of them. ' Scarcely,' says he, ' has a single controversy started up, in which this accommodating number (666) may not be ranged on either side.' "

" And we may add," says the *Dean*, " that NONE of them afford that satisfactory conviction which attends the **PERFECT DISCOVERY of an HHIDDEN MYSTERY.** There is wanting that flash of illumination, that lively sense of having passed from darkness to light, which so delightfully affects us upon the **SOLUTION of a WEELL-FORMED ENIGMA.**"

" However, the learned *Archdeacon* has not yet thought proper to relinquish entirely the mode of computation practised by *Irenæus*, and has presented us with the word *Αποστόλος*, thus acquired."

It had been well if *Dean Woodhouse* had confined

himself to the *terms* of his own CONFESSTION—"I MUST STILL CONFESS," says the *Dean*, "as I did in my former work, MY INABILITY TO SOLVE THIS ENIGMA;" but he should not have thrown a direct STUMBLING-BLOCK in the way of ²" STUDENTS IN PROPHETICAL SCRIPTURE," by insinuating that the " MODE OF CALCULATION" (used by IRENÆUS) " HAS FALLEN INTO DISCREDIT." I would not invidiously wish to inquire *by whom*, or *through whom*, " THIS MODE OF CALCULATION HAS FALLEN INTO DISCREDIT;" but I would only here observe, that as St. JOHN wrote his " Book of the REVELATION" in the GREEK LANGUAGE, and " the NUMBER of the MAN," is written in GREEK CHARACTERS, χξς', so the *presumption* is that the NAME of the MAN must likewise be written in GREEK CHARACTERS answerable to the GREEK NUMBER—and as IRENÆUS was the *Disciple of POLYCARP*, and POLYCARP of St. JOHN—and that IRENÆUS was *confessedly a GREEK FATHER* of great distinction, who has left us his opinion in the writing of THREE Names in GREEK LETTERS, viz. Λατεῖνος, Τεῖταν, and Εὐαγθας, we are therefore *justified in believing* that the Hebrew, Arabic, Latin, French, German, Spanish, Italian, English, and all other Languages must be out of this Question. Further; "THE MODE of CALCULATING" GREEK NAMES and NUMBERS does not stand upon the *sole opinion of IRENÆUS*; but was well known before ST. JOHN'S time, or that

¹ WOODHOUSE, page 304.

² See the Dean's Title Page to his Annotations on the Apocalypse.

Apostle would not have *thus written* the No. 666, by χξς'; wherefore, this *present* " MODE of CALCULATION" remains unassailable until we are favoured by the DISCOVERY of a better " MODE of CALCULATION."

The GREEK Version of the OLD TESTAMENT called " the SEPTUAGINT," was *written long before the commencement of the CHRISTIAN AERA*, and we find that the Number 666 occurs TWICE in that Version written at full length, ιξακόσιοι ιξηκορτα εῖτε, [See EZRA ii. 13 ; 1 KINGS x. 14,] hence it is clear that the GREEKS had a MODE of CALCULATING at that time, or how could they have expressed those Numbers in writing? In proof of this position Dr. S. T. Bloomfield in his *English Notes* appended to the GREEK TESTAMENT, on this GREEK NUMBER χξς' has quoted HEINRICH.

Rev. xiii. 18. Τὸν ἀριθμὸν τὸν δύοματος.] " This (says Heinrich) is to be explained from the *Cabbala* of the Jews, and that part of it called *Gematria*. It means the number which is made up, by reducing the numeral power to *each* of the LETTERS of which the name is composed, and bringing it to a sum total. That ART, now held in merited contempt, WAS IN THE TIME of the APOSTLE held in GREAT HONOUR not only among the JEWS, but also the GREEKS, as we may collect from ARTEMID. ONEIR. i. 12." See more " in HEINRICH's elaborate *Excursus IV.* on the whole passage."

Consult also the following authorities,
SCAPULA in Append. ad Lexicon. " DE GRÆ-

CORUM NOTIS ARITHMETICIS COMPENDIUM, EX HADRIANI AMEROTIS SCRIPTIS," and "HERODIANI DE IISDEM TRACTATUS."

Bishop Downham: "De Antichristo." Lib. vi. Cap. 4. as quoted in *Dr. H. More's Works*. Page 594.

Dr. Adam Clarke's Commentary on the 18th verse of the xiiith chapter of *the Revelations*, wherein are set forth a great variety of ancient examples of the 'mode of calculating' among the Greeks.

St. Jerome's Commentary on Amos concerning the mode of calculating $\alpha\theta\rho\alpha\varsigma$ and $\mu\epsilon\theta\rho\alpha\varsigma$, also on *Zechariah* concerning the mode of calculating $\epsilon\pi\tau\alpha\kappa\iota\sigma\chi\epsilon\lambda\iota\varsigma$ and $\chi\rho\iota\sigma\tau\iota\alpha\nu\varsigma$. [See Hierony, Cap. 3. Comment. in *Amos* c. 3. and *ibid.* Comment in *Zachariah*. c. viii.]

Lamy's apparatus Biblicus. — "Concordantiae Litterarum Hebraicarum et Græcarum. P. 349. Edit. LUGDUNI. 1723.

See the *Table* of the 24 Greek Letters, with the Three $\epsilon\pi\iota\sigma\mu\alpha$, considered arithmetically, and a *Table* of the *Combination of Numbers*, set forth at the end of this work, and in almost every Greek Grammar.

See also other examples of GREEK NUMERALS set forth in the viith CHAPTER of the REVELATION of ST. JOHN, in the following (with many other) Editions of the GREEK TESTAMENT, as $\iota\varphi\mu\varsigma$ for 144 and $\iota\beta'$ for 12.

¹ Rev. vii. 4.

² Ibid 5—8.

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| Novum Testamentum Græcè. ARGENTORATIUM. Apud Wolfium. A. D. 1524 | |
| Græcum. VENETIIS. Melchioris Sesae.. A. D. 1538 | |
| Græcè. BASILEÆ. Apud Nicholaum | |
| Brylingerum. A. D. 1548 | |
| Græcum. Ex Bibliotheca Regia. LUTETIAE. A. D. 1549 | |
| Græcè et Latinè. Ad Romanæ correctionis | |
| amiasim LUGDUNI. A. D. 1612 | |
| Græcum Variantes Lectiones tam ex manu- | |
| scriptis quam impressis Codicibus col- | |
| lectæ, &c. Studio et labore Stephani | |
| Curcellsei RAPHAELI.... A. D. 1658 | |

Added to which our *Lord Jesus Christ* is, by St. John styled **A** and **Ω**, i. e. “THE FIRST” and “THE LAST,” inasmuch as *αλφα* (**A**) being the FIRST *Numerical Letter* of the *Greek Alphabet*, is, with peculiar propriety, applied to our *Lord Jesus Christ*; and *ομέγα* (**Ω**) being the LAST *Letter* of the *Greek Alphabet* is, with equal propriety, applied to CHRIST, as being “THE LAST.” Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἡ ΠΡΩΤΟΣ καὶ ἡ ΕΣΧΑΤΟΣ Rev. i. 8, 11; xxii. 6; xxii. 13. Wherefore, we may very properly annex to these facts, certain other words of St. John, viz. “THY WORD IS TRUTH.” John xvii. 17.

And last of all I shall instance :

The Confession of Professor Lee, as exhibited in his “*Dissertations on Prophecy*” in the Year 1830, wherein he expresses a doubt, whether this Number *χξς'* is not a “false reading.”

The Professor thus writes :

1 “ Whatever the NUMERALS 666 may mean, we cannot have the least difficulty in ascertaining the scope of the passage. *Irenæus* gives (ΑΤΕΙΝΟΣ)

¹ Lee's *Dissertations on Prophecy*. Rev. xiii. Diss. ii. Sec. iii. p. 328.

Lateinos among other interpretations, and this he applies to the *Roman power*, which, according to the numerical character of the Greek Letters, composing it makes up the number 666. Various other attempts have been made to ascertain these *Numbers*, and to fix the *Person here meant, which I pass over*; because I DOUBT whether ANY RELIANCE WHATEVER can be placed on SUCH A METHOD OF DEDUCTION: and, when I BELIEVE that the PASSAGE can be SATISFACTORILY made out WITHOUT IT, MY OPINION IS, that WE NEED NOT TROUBLE OURSELVES CONCERNING IT. I am not without MY DOUBTS, however, whether THIS is not A FALSE READING, and whether IT has not been INTRODUCED by some EARLY COPYIST, for the purpose of filling up what HE might have supposed to be ELLIPTICAL. The passage now is: ἀριθμὸς γὰρ ἀνθρώπου ἔστι, καὶ ὁ ἀριθμὸς ἀντὸν χξζ': and, TAKING AWAY the NUMERALS, we shall have καὶ ὁ ἀριθμὸς αὐτὸν, parallel to the same Evangelist in Chap. viii. 44. καὶ ὁ πατὴρ ἀντὸν, which has given abundance of trouble to the Commentators.'

It is true that Professor Lee has (in the foregoing words) alluded to IRENÆUS from the mention of his Name, and that of LATEINOS; but can we reasonably suppose, therefore, that the Hebrew Professor had carefully read over, or studied, what that Greek and Christian Father had written on the subject of the Number 666, when he expressed his 'DOUBTS' concerning the authenticity of it, by insinuating that it is 'A FALSE READING,' and questioning 'whether ANY RELIANCE WHATEVER can be placed on SUCH

a method of deduction? Surely he could not; because IRENÆUS has given us *the three identical Greek Numbers χξς'*, in the precise manner in which they are set forth in the TEXT of *all the authentic copies of the Greek Testament*: ¹καταλλήλως διν καὶ τὸ ὄνομα ἀντὸν ἔξει τὸν ἀριθμὸν χξς'.

And not only has IRENÆUS given us the THREE Greek Numerals χξς', but he has likewise assured us in the most unequivocal Terms that the Number 666, was delivered by *those who had seen St. John 'face to face,'* as well as set forth in ALL THE ANCIENT, the MOST APPROVED, and OLD SCRIPTURES, and that it was the *true Number of the Beast*: ²His autem sic se habentibus, et IN OMNIBUS ANTIQUIS et PROBATISSIMIS et VETERIBUS SCRIPTURIS NUMERO HOC POSITO, et *Testimonium perhibentibus his, qui FACIE AD FACIEM JOANNEM VIDERUNT, et ratione docente nos, quoniam NUMERUS NOMINIS BESTIAE secundum GRÆCORUM COMPUTATIONEM per LITERAS quæ in eo sunt, SEXCENTOS habebit, et SEXAGINTA, et Sex.*' Furthermore, *as if with a view to remove all possible doubts* which might be subsequently entertained concerning the PERFECTION of the Number 666, and to guard us against any SPURIOUS NUMBER, we have his testimony in affirmation of the former, in opposition to the latter: ³‘*Oportet itaque tales discere, et ad VERUM recurrere Nominis NUMERUM: ut NON IN PSEUDOPROPHETARUM LOCO DEPUTENTUR. Sed SCIENTES FIRMUM NUMERUM qui à SCRIPTURA*

¹ Irenæ. lib. V. cap. xxix. p. 446.

² Ibid. cap. xxx. p. 447.

³ Ibid. cap. xxx. p. 448.

ANNUNTIATUS EST, *id est*, SEXCENTORUM SEXAGINTA SEX,' &c. Moreover, having summed up the Iniquity and Apostacy of the Numbered Beast, IRENÆUS concludes by saying, in the words of the *Ancients*:
¹ ‘*Et propter hoc in Bestia veniente recapitulatio sit Universæ Iniquitatis et Omnis Doli, ut in ea (scil. BESTIA) confluens et conclusa Omnis Virtus Apostatica, in caminum mittatur ignis.* CONGRUENTER autem et NOMEN ejus, habebit NUMERUM, SEXCENTOS SEXAGINTA SEX,’ &c. IRENÆUS has still further certified to us by *three* several Examples that the NUMBER of the Beast is 666, as he says:
² ‘*ETANΘΑΣ enim nomen habet numerum de quo queritur: . . . Sed et LATEINOS NOMEN habet SEXCENTORUM SEXAGINTA SEX NUMERUM,*’ &c: . . . ‘*Sed et TRITAN,*’ &c. &c. As then IRENÆUS was one of the *Christian Fathers* who wrote expressly AGAINST ALL HERESIES, (‘*contra omnes Hæreses,*’) surely it is charging *Irenæus*, and THE HOLY SPIRIT with *deliberate falsehood* to ‘DOUBT,’ ‘whether THIS NUMBER χξς’, or 666, is not A FALSE READING.’

MEDE is not simply content with the words of *St. John*, but inserts parenthetically (lest we should be unmindful of the *Divine Agent* who indited these Numerals) ‘*INQUIT SPIRITUS.* . . . ³ ‘*Hic est sapientia.*’ (*INQUIT SPIRITUS*) ‘*Qui intelligentiam habet, computet Numerum Bestiæ: numerus enim hominis est; et Numerus ejus 666.*’

Shall we then excuse the Professor for his non

¹ Irenæ. lib. V. cap. xxix. p. 446.

² Ibid. cap. xxx. p. 448, 449.

³ Rev. xiii. 18.

examination of this subject? What can we say? It is most extraordinary that one so highly gifted with the *knowledge of many languages* should not have perceived the *Truth of this Number*, so plainly exhibited before his eyes in the *reiterated words of Irenæus*, and *so very often referred to* by the *earliest and best Commentators* who have written upon the Number 666. I most assuredly thought that the *Professor of Hebrew* had *more veneration* for this *Christian Father* than to *relinquish his Testimony* upon *so important a point, without a sufficient voucher*, but *that Voucher is evidently wanting*, and therefore, I must leave the Professor (as I have done in another part of this work) to *second Reflections*, more substantial and satisfactory. As I have answered *Professor Lee* more at large concerning the *SPURIOUS NUMBER χις'*, or 616, so I must refer my Reader to that place. [See CHAPTER XIII.]

As ¹ *Mr. Potter's hypothesis* concerning the *Square Root* of the Number 666 has been so greatly extolled by the learned *Dr. Henry More, Mede*, and many celebrated Divines, I shall notice it in this place, and endeavour to show that it is untenable upon *scriptural grounds*, and that an *Algebraical or Geometrical solution* of the Number $\chi\xi\varsigma'$ is *foreign to the Interpretation*. St. John informs us that the ² “*NAMe of the Beast*” “*IS the NUMBER of a MAN,*” “*and his NUMBER is 666.*” Now as we

¹ *Potter's Interpretation of the Number 666.* Printed at Oxford. 1647.

² *Rev. xiii. 17, 18.*

have already *established* from IRENÆUS the *correctness* of the Number 666 ; so we can equally establish the *incorrectness* of Mr. Potter's *hypothesis* ; for, as the Number 666 is *not a perfect Square Number*, so *no perfect Square Root* can be *extracted* from it. It is manifest that the *Method* pursued by Mr. Potter is merely to find the *nearest Square Number* to the Number 666, which he would blindly lead us to suppose is 625, the *Square Root* of which being 25. Thus, by *Multiplying the Square Root* (25) into itself, and adding 41, we shall have the Number 666, which is true enough. But be it remembered that the Number 676 is a *Square Number*, the *Root* of which is 26, and which, when multiplied into itself, with 10 subtracted, will produce the *Square* of 666. And because the Number 666 is not a *perfect Square* of any *Integral Number*, and that the Number 26 is nearer to the *Square Root* of 666 than the Number 25, therefore, the Number 26 is to be preferred to the Number 25, if the *Square Root* system be allowed to prevail. But what, I would inquire, has St. John said about the *Root* of the Number 666 ? or, what concerning the *Cube Root* of the Number 666 ? or, what concerning the *Square Root* of the Number 666 ? The Apostle merely says, " *Here is wisdom. Let him that hath understanding count the Number of the Beast; for it is the Number of a Man, and his Number is Six Hundred Threescore and Six.*" We are plainly instructed by the *Holy Spirit* in these words in what way our "*wisdom*" and

¹ Rev. xiii. 18.

“*understanding*” are to be exercised, viz. to “COUN^T THE NUMBER :” not to extract the *Cube* or *Square Root* of the *Number* 666. Is it possible to imagine that *St. John* could intend that the “NUMBER of the MAN,” or the “NUMBER of HIS NAME,” should be written upon a stone of 25 *Cubic Inches*, or 25 *Square* or *Solid Feet*, or 25 *Furlongs*? Or, is it possible that the *inspired Apostle* could allude to the *Perimeter*, *Altitude*, *Thickness*, or *Breadth* of the “MAN?” Strange as such questions may appear, yet they are involved in the solution of the Number 666, by means of the *Cube* and *Square Root*! If the hypothesis of *Mr. Potter* be correct, then the Number 25, being the Square Root of the Number (666—41,) the *Number 25* (as the *object sought*) must become the SUBSTITUTE of the ORIGINAL NUMBER 666, the *Number 666* being of *no other apparent use, than to EXTRACT the SQUARE Root of the Number 625*, and to add the Fraction $\frac{4}{45}$. The result of such an hypothesis must be this, That as the two *Greek Numerals* κ' are equal to the Number 25; because $\kappa' = 20$ and $\epsilon' = 5$; so the two *Greek Numerals* $\kappa'\epsilon'$ squared, must be equal to, or become the Representatives of the Three *Greek Numerals* $\chi\xi\varsigma'$, or 666, the admission of which hypothesis would be to allow our adversaries the *Romanists*, *double* and *treble* vantage ground, because such a *Cabbalistical Mode of Calculation* is nothing more than they would desire, for they know full well that the adoption of this *Square Root System*, would be in effect to root up the *Truth* of *St. John's hypothesis* concerning the

Number 666, inasmuch as no *perfect* or *settled NAME* of a MAN could be *thence derived*, no sound conclusion be drawn from such *Algebraical deduction*, such immeasurable and indeterminate Premises. Ex. Gr. If 41 must first be *subtracted* from the *original Number* 666 of St. John, the square Root produced from that Number, *not being an integral Number*, but *Fractional*, it is therefore, incomplete, and it is certain that there is no way of making the Number 25, the Square Root of the Number 666, but by the addition of a Fraction of $\frac{4}{5}$: so we are left in this deplorable dilemma at last, that 25 is NOT *the square Root of* 666, neither indeed can it be, because of the Imperfection occasioned by the necessary subtraction of 41, *from the original Number* 666. If the Number 25 were the genuine square Root of the Number 666, we should nevertheless be subject to this difficulty of Decision, as to WHICH of the Two *Greek Numbers* $\chi\acute{\epsilon}$, or $\chi\xi\varsigma'$, should be accounted for the genuine *Number of the Beast?* that is to say, whether the *Root* of the *Number* 666, which (according to Mr. Potter's hypothesis) would be $\chi\acute{\epsilon}$, should be the *Key* to the interpretation, because $\chi\acute{\epsilon}$ is the Root of 625, being equal to 25; or, the *ORIGINAL NUMBER* $\chi\xi\varsigma'$? If we should say the *former Greek Number*, then the *latter* must be *excluded*; if the *latter*, then the *former* must be *excluded*: So that we shall have arrived at *no certainty* at last, by the adoption of the *square Root of* the *Number*, for the *Number itself*. If Mr. Potter had endeavoured to prove, by the production of

examples, that the *Square Root* was practised by the *Greeks* when they sought to “**COUNT THE NUMBER**” of a *Man’s Name*, then we could have discovered how far such a system harmonized with *ancient Greek custom*, in reference to the subject under consideration; but as we know before-hand that no such Mode of calculation was ever used by the *Greeks*, or alluded to by St. *John*, when calculating the Number of the Name of a *Man*, so we are bound by the *inspired* words of St. *John*, and the example of *Irenæus*, &c. &c. as well as the authority of the *Greeks* themselves, to *reject* such an *Algebraical* and *Cabbalistical* Mode of calculation and interpretation; for St. *John* merely instructs us to . . . ¹“*count the Number*” (not to extract the *Square Root*) of the *Beast’s Name*. Ex. Gr. If I were asked to “*count the Number*” 1000, would any one suppose that I should be led to understand by such a plain requisition, that I was to *extract* the *Square Root* of that *Number*? It would be the height of absurdity! and yet this is the *sum* and *substance* of *Mr. Potter’s renowned hypothesis*. What *analogy* can there be between ‘*the Name of a Man*, and the *Number of his Name*,’ and the *Square Root of a Number* which is *not a perfect Square*? A greater perversion of Mathematical Knowledge, as connected with the *Holy Scriptures*, could not have been set on foot. I have elsewhere noticed that the *three Numerals* which St. *John* had used to denote the *Number* 666, were *Greek*, as

¹ Rev. xiii. 18..

$\chi\xi\varsigma'$, and that the *Name of the Man*, corresponding with them, must likewise be written in Greek Letters; as *Irenæus* has certified, and, therefore, the *Method* of calculating *Greek Names*, which was in common use among the Greeks, in the time of St. John, must for ever exclude the Square Root System. In the sequel it will appear that the Square Root hypothesis has evidently been introduced by *Mr. Potter* to accommodate (not what St. John has said concerning the Number of the Beast, which is 666, but) an idea relating to certain *supposed coincidences* between the six following matters pertaining to the *Church of Rome*, and the *Square Root* of 625, which is 25.

¹ “ 1. *Five and twenty Gates*, whether taken literally, or mystically for Churches to baptize in.

“ 2. *Five and twenty Angels*, that is, Pastors.

“ 3. *Five and twenty Titles* or Parishes.

“ 4. *Five and twenty Cardinals*.

“ 5. *Five and twenty thousand Furlongs*, the Perimeter of which Cube is the Circuit of *Rome*, as the Perimeter of the Cube twelve thousand Furlongs is the Circuit of *Jerusalem*.

“ 6. *Five and twenty Articles of the Creed* which should be the Food of the Tree of Life to all Believers.”

But I have already shown that the Number 26 is nearer the Square Root of 666 than the Number 25, and that the Number 666 is not a perfect Square of any Integral Number, and, therefore, to accommodate this Idea of *Mr. Potter*, with the Square Root hypothesis, we shall have this ludicrous result.

¹ See More's Works. Book v. Chapter 16. Sect. 8. p. 135. London, 1708.

1. 25 Gates, plus the *Fraction* of a Gate or Church to baptize in.
2. 25 Angels or Pastors, plus the *fraction* of an Angel or Pastor.
3. 25 Titles or Parishes, plus the *fraction* of a Title or Parish.
4. 25 Cardinals, plus the *fraction* of a Cardinal.
5. 25 Ibid.
6. 25 Ibid.

We conclude, therefore, that as 25 is the Square Root of the Number of 625, and not of 666, so the Square Root hypothesis of Mr. Potter, (ingenious as it may appear,) vanishes ; for it is not tenable even upon Mathematical Principles, much less upon Scriptural ground.

I shall conclude my observations on Mr. Potter's scheme by a brief Memoir of the Author and his Treatise on the Number 666, which is written in Pencil by some one on the inside cover of a copy of his work in my Possession.

"*Francis Potter*, born in *Wiltshire*, educated at *Oxford*, succeeded his Father in the Living of *Kilmington*, *Somerset*, 1637. He was elected F. R. S. for a *curious hydraulic engine* he presented to that learned body : he was eminent as a *Painter*, but his *Treatise on 666*, *Oxford* 1642, does not reflect much credit on him as a *Commentator*, *rejecting*, as he did, the *obvious Name Λατέινος*, and having recourse to a *Surd Root*, which is *absurd*."

Daubuz has *rejected* the celebrated Name ΛΑΤΕΙΝΟΣ and preferred the *two Hebrew words רְוִימָה* signifying

Roman, and *סָרֵךְ* signifying *Mystery* (*μυστήριον*) both which words produce the Number 666, according to the *numerical value* of the *Hebrew Letters* of which they are composed ; but as ‘ROMAN’ and ‘MYSTERY’ are *not Names of Men*, so they must both be rejected on that account, according to the Text of St. John ; “The Name of the Beast, or the Number of his Name” . . . “is the Number of a Man.” Moreover : the *Name of the Man* must *not be sought after* in the *Hebrew Language*, but in the Language in which St. John wrote his *Book of the Revelation*, which was *GREEK*, and the *Number χξς'*, which is *Greek*, must be *counted* according to the *Mode of Greek calculations* which existed in St. John’s time, of which many examples have been adduced. How far the *Hebrew word סָרֵךְ* may serve for *identifying* the *Kingdom* of the ‘ROMAN’ *Ecclesiastical Beast*, is another point ; but *it is certain that it is not the NAME of a MAN*, and, therefore, the Number 666 cannot be established without it be *accompanied* with *some special proper Name*. Besides which it is so palpably absurd to have a *Greek Number* given us, as *χξς'*, and then to *turn to the Hebrew Language* to explain it. If it were a *Hebrew Number* which was given us by St. John, as *וּמָ*, then a *Hebrew Name* would have *sufficed* for the *interpretation* ; but a *Greek Number* must have a *Greek Name*, as antecedent and consequent. If any two *Names of Men* could be found in the *same Language* in every respect applicable to the “*Mark*,” “*Name*,” and “*Number of the Beast*,” it would be an argument why twenty

or fifty *Names* might be found for the same purpose ; but there is *only one Name of a Man* which can *fully* and *satisfactorily* unfold the *Ænigma*, whosoever may be the discoverer of it, and it must be in ¹GREEK not in *Hebrew (characters,)* as *Irenæus* testifies.

I have merely mentioned the *Names* of *Croly . . . Vitrunga . . . Faber . . . Dr. Burton . . . Calmet . . . Dean Woodhouse . . . Professor Lee . . . Potter . . .* and *Daubuz in this part of my Work*, with an intent to show that in the *very nature of their Opinions and Confessions* the subject of the Number 666 was *not incontrovertibly settled*, although noticed and written upon by them, and also to demonstrate, that as long as any *one* additional writer of fair pretensions can be allowed space enough to *conjecture some new name*, in any Language which is *not Greek*, with any tolerable hope of success ; or, *invalidate the Number χξς'* by the *production of an opposite one*, or the *Mode of calculating* it by some *Cabbalistic art of the Square or Cube Root : so long the Number of the Man, which primâ facie, imports the Name of the Man, cannot be declared by any to rest beyond the reach of future disputation*. If then what *Irenæus* wrote *conjecturally* in the *second Century*, be not enough to convince us of the *certainty* of the *Name LATEINOS* in the *nineteenth*, (and his Testimony has been corroborated again and again by subsequent writers in every age,) vain must be the attempt of any *Modern Writer to begin the Task* ; for the *MAN*,

¹ *Irenæ. lib. V. cap. xxx. p. 447. edit. Grabe. Oxon. 1702. and chap. xiv. p. 167. line 14, &c. of this work.*

(whose enigmatical Appellative Name is by the hypothesis *Λατέινος*, and his Number χξς' or 666,) began his ecclesiastical Reign, at *Rome*, A. D. 533, and, consequently, the “1260 Days” of Years expired A. D. 1792. Those, therefore, who upon *existing evidence* will not acknowledge the *Name Λατέινος* to be the *true Appellative* of the Numbered Beast, may as reasonably *Question the Fact* whether the *City of Jerusalem* be *really destroyed*, or not, even though the *Event* has *verified* the *prediction*. It would, I repeat, be equally inconsistent to *Question the fact* whether the *PAPAL-ANTICHRIST*, who is “*the Man of Sin*,” “*revealed*,” be actually revealed at *Rome*, or not, although a stream of concurrent Testimony, *beginning* with *Christ*, *St. Paul*, and *St. John*, and followed by *Irenæus*, has flowed down to us in the course of those *remarkable Events* which constitute the *fulfilment* of the *prediction*, according to the *time appointed*. Surely, then, we may with the *same certainty* look for the *destruction* of that *Papal-City*, *ROME*, in which the *Papists* glory so much, as the *Apostles* awaited the *destruction of Jerusalem*, or any other predicted Event.

It is most grievous to notice the numerous speculative errors which have from time to time arisen, and been most extensively circulated through the medium of men of Talent, concerning the Number 666, causing the *almost extinction* of the *ORTHOGRAPHY . . NAME . . NUMBER . . and GREEK MODE of CALCULATION*, if we suffer ourselves to be distracted by the *conflicting testimony* of *Faber . . Wrang-*

ham . . . Clarke . . . Bellarmine . . . Grotius . . . and Bossuet, for the ORTHOGRAPHY: of Calmet . . . Dr. Burton . . . and Croly, for the NAME: of Professor Lee and Archbishop Laud, for the NUMBER; and of Dean Woodhouse . . . Potter . . . Daubuz and others, for the MODE OF CALCULATION. But happily we are not bound by their opinions, being exhorted by St. Paul to “*prove all things,*” (that is, not to take them upon trust without sufficient examination,) and then to “*hold fast that which is good.*” The more steadily, therefore, we look into the *word of God*, the more plainly we shall perceive the *truth of these words*: “*one jot or tittle shall in no wise pass*” . . . “*till all be fulfilled.*” Neither then the NUMBER nor the NAME of the Beast shall in any wise pass away, till the Time of his predicted reign be fulfilled, and HIS PROPER NAME fully discovered, and applied in an *appellative sense* to the MAN and HIS KINGDOM which are the *special subjects* of the prophetic Number χξσ' or 666.

It is most certain that many *scriptural words*, *names* and *Texts* have been so perverted from their *original meaning* and *intention*; that instead of establishing the Truths they were intended to convey to the mind, they have been cunningly laid as a *Foundation* for the most *serious Heresies* and *destructive Errors*. Wherefore it is most necessary that we pay the strictest regard even to the *value of LETTERS*, as well as *words*, &c., when such fearful consequences have resulted from too easy an acquiescence in those matters which on a *little investigation* are found to

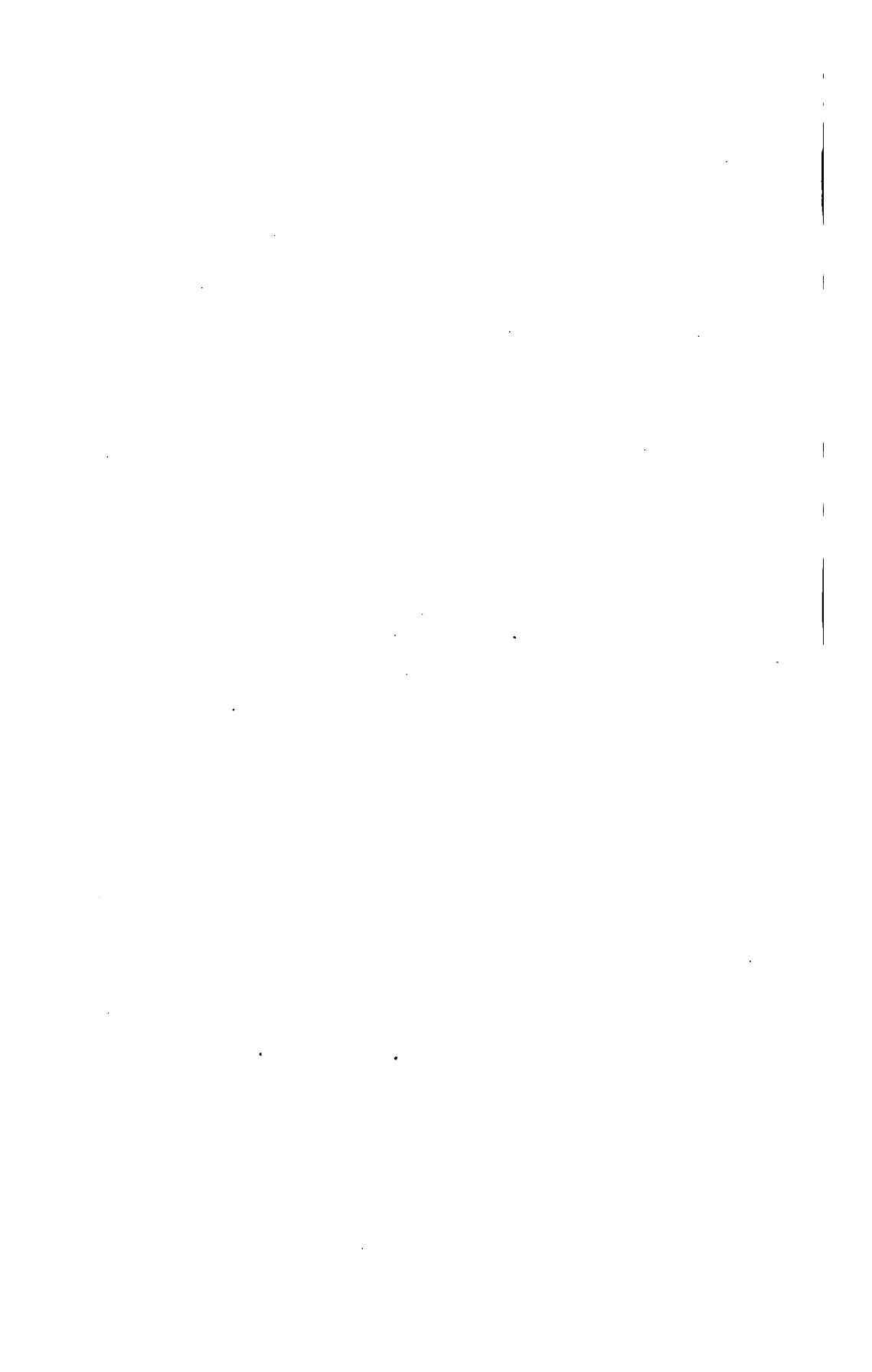
be *palpably wrong*, and equally *subversive of Reason* and *Holy writ* and which ought never to have gained Credence till their merits had been more fairly canvassed.

Many have been the unavoidable interruptions which I have met with since the commencement of this work in the year 1830, arising from *Parochial Duties* and *other Engagements*. That such a Work, however, was wanted may be reasonably inferred from the *confessions of some writers*, and the palpable *failure of others*. But whether the good Providence of God has enabled me to place the subject of the Number 666 in that intelligible and *unanswerable point of view*, which is *so desirable*, is another question. That it is the *Proper Name of a MAN*, which is *here demanded*, is an *axiom* which cannot be denied. “*The NAME of the Beast*” “*is the Number of a MAN*; and *his NUMBER is SIX HUNDRED THREE SCORE AND SIX*” and that, that Name is *Λατεῖνος*, is, I believe, equally clear. I can, however, conscientiously affirm, that my sincere and sedulous study has been to set the subject of the “*Name*” and “*Number*” beyond the possibility of alteration, and to effect the paramount establishment of the *Name* of “*a MAN*,” namely, *LATEINOS*, as the *true* and *ONLY appellative* of the *Numbered Beast*, (Rev. xiii. 18.) and having strenuously attempted this, I must leave it to the candour of my Readers in general, and the supporters of Religious Truth in particular, to give their unbiassed Verdict according to the *unerring and unchanging Word of*

God, THE STANDARD to which I have constantly appealed in Confirmation of what has been advanced.

As the Promise of God made to *Daniel* the Prophet was, that, at ¹“THE TIME OF THE END”—“KNOWLEDGE SHALL BE INCREASED;” so may this promise abide with God’s people and be believed; for He is a God who cannot lie: and they who wait on Him shall know assuredly that *this sacred Enigma* was written by the *finger of God*, at the hand of St. *John*, to the intent that *Papal Rome*, the *Mystic Babylon* of the *Revelations*, might come into remembrance before God, at “THE TIME OF THE END,” viz. the “1260 Days” of Years, which are now FULFILLED.

¹ Daniel xii. 4.



CONTENTS.

| | PAGE |
|------------------------|------------|
| INTRODUCTION | iv to xxxv |

CHAPTER I.

| | |
|--------------------------------|-----|
| The SUBJECT proposed | 1—8 |
|--------------------------------|-----|

CHAPTER II.

| | |
|--|------|
| Introductory Remarks on Mr. Faber's hypothesis of APOSTATES, with OBJECTIONS | 9—23 |
|--|------|

CHAPTER III.

| | |
|--|-------|
| OBJECTIONS to Mr. Faber's hypothesis continued, with Observations on the EPISÈMON ς' and the CONTRACTION ς | 24—39 |
|--|-------|

CHAPTER IV.

| | |
|---|-------|
| Further observations on the numerical CYPHER denominated $\epsilonπισημός$ Ταῦ, or V, or ς , or ς' , as used to denote the NUMBER 6, and to supply the vacuum occasioned by the absence of the OBSOLETE AEOLIC DI-GAMMA | 40—50 |
|---|-------|

PAGE

CHAPTER V.

- On the RESULT of that Branch of Mr.
FABER's hypothesis, which IDENTIFIES
the EPISÈMON ς' with the CONTRACTION ς 51—60

CHAPTER VI.

- On the THREE EPISÈMA, with a numerous
selection of authorities for the use of
the MARK ['] OVER the EPISÈMON or
CYPHER ς' 61—72

CHAPTER VII.

- On the PROPER USE of the MARK or AC-
CENT, when placed above or below
the *επισημον* Ταῦ, or CYPHER ς' , with the
probable origin and use of the said
EPISÈMON 73—82

CHAPTER VIII.

- Containing allusions to the ANCIENT nu-
merical use of the DI-GAMMA, as
connected with the subject of the
EPISÈMON ς' 83—89

CHAPTER IX.

- On the proper DISTINCTION to be OBSERVED
 BETWEEN the use of the THREE EPISÈMA,
 viz. *επισημον* Ταῦ, Κωπτα, and Σανπι, and
 the 24 LETTERS of the GREEK Alphabet,
 in the designation of NAMES and NUM-
 BERS ; together with some remarks on
 the necessity of retaining the EXACT
 NOTATION OF HOLY WRIT 90—100

CHAPTER X.

- Two TABLES illustrative of Mr. FABER'S
 word APOSTATES, exhibiting its pal-
 pable inconsistency with the true Num-
 ber χξζ', or 666 101—107

CHAPTER XI.

- Examples proving the want of IDENTITY
 in the word APOSTATES, as applicable
 to any ONE PARTICULAR LAPSED CHURCH
 or PERSON EXCLUSIVELY 108—143

CHAPTER XII.

- Containing a REFUTATION of Dr. ADAM
 CLARKE's hypothesis of *η Λατινη βασιλεια*
 'The LATIN KINGDOM' 144—158

PAGE

CHAPTER XIII.

- Remarks on the SPURIOUS Number $\chi\iota\varsigma'$,
or 616, which is mentioned by Professor
LEE 159—165

CHAPTER XIV.

- FIVE REASONS drawn from IRENÆUS, esta-
blishing the moral certainty of his or-
thography in the NAME *Λατέινος*, with
further remarks on the opinions of
Archbishop LAUD and Professor LEE . 166—178

CHAPTER XV.

- Observations on the DIPHTHONG, or the
BROAD, or CIRCUMFLEXED IOTA in the
Name *Λατέινος*, *Λατῖνος*, *Λατῖνος*, that
is, *ει*, or *ῃ*, or *ī*. 179—192

CHAPTER XVI.

- Of the authenticity and propriety of the
Name *Λατέινος*, as applied to the MAN,
whose NUMBER is $\chi\xi\xi'$, “ 666.” . . . 193—222

CHAPTER XVII.

- The general argument for the Name
Λατέινος as definitively and EXCLU-
SIVELY DESCRIPTIVE of “ The MAN
of SIN,” further confirmed. 223—234

PAGE

CHAPTER XVIII.

| | |
|--|---------|
| ROMANISM summarily CONFRONTED with HOLY SCRIPTURE | 235—259 |
|--|---------|

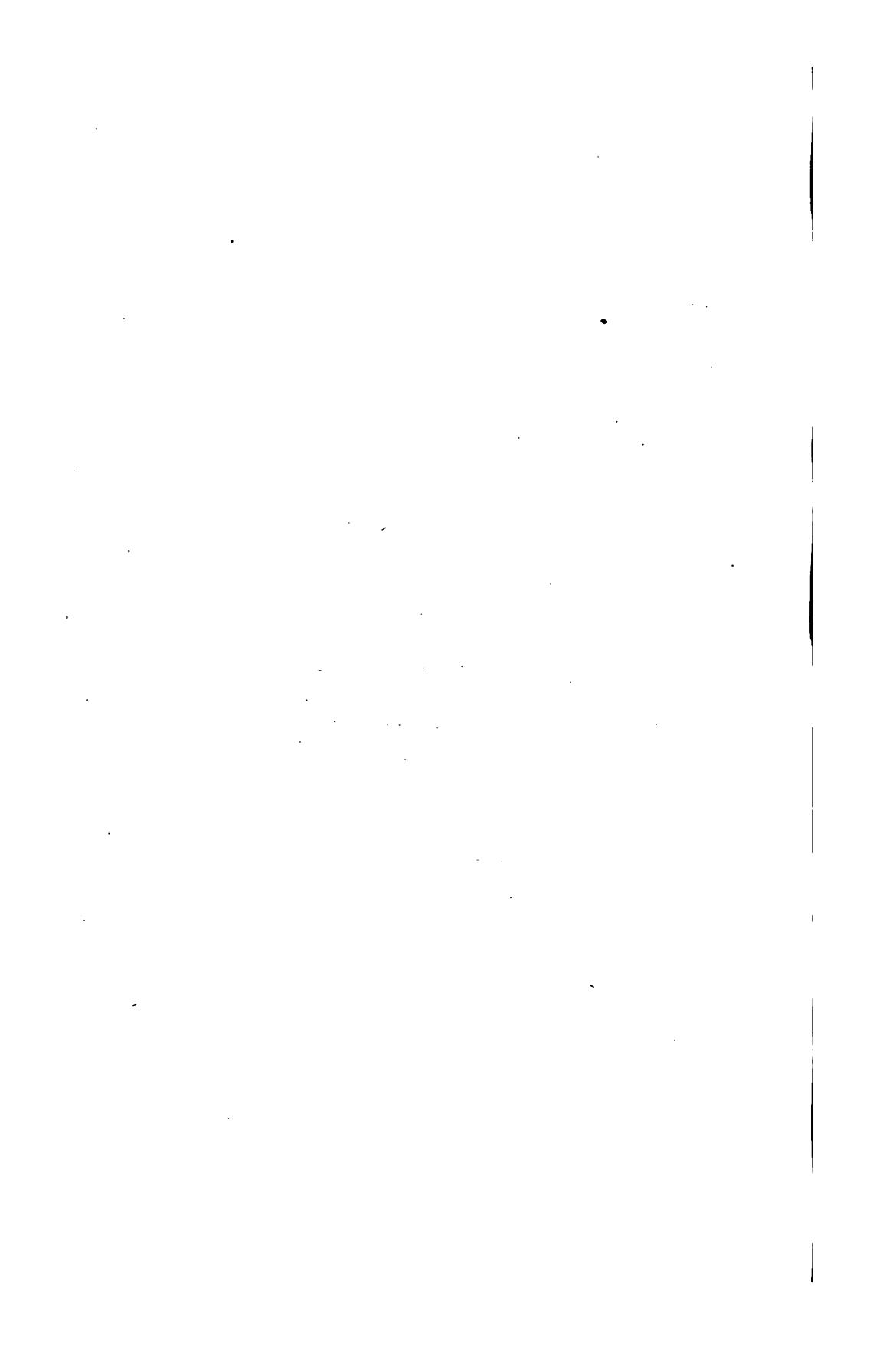
CHAPTER XIX.

| | |
|--|---------|
| The subject recapitulated, with a brief notice of the various LATIN TITLES assumed by the PAPACY | 260—273 |
|--|---------|

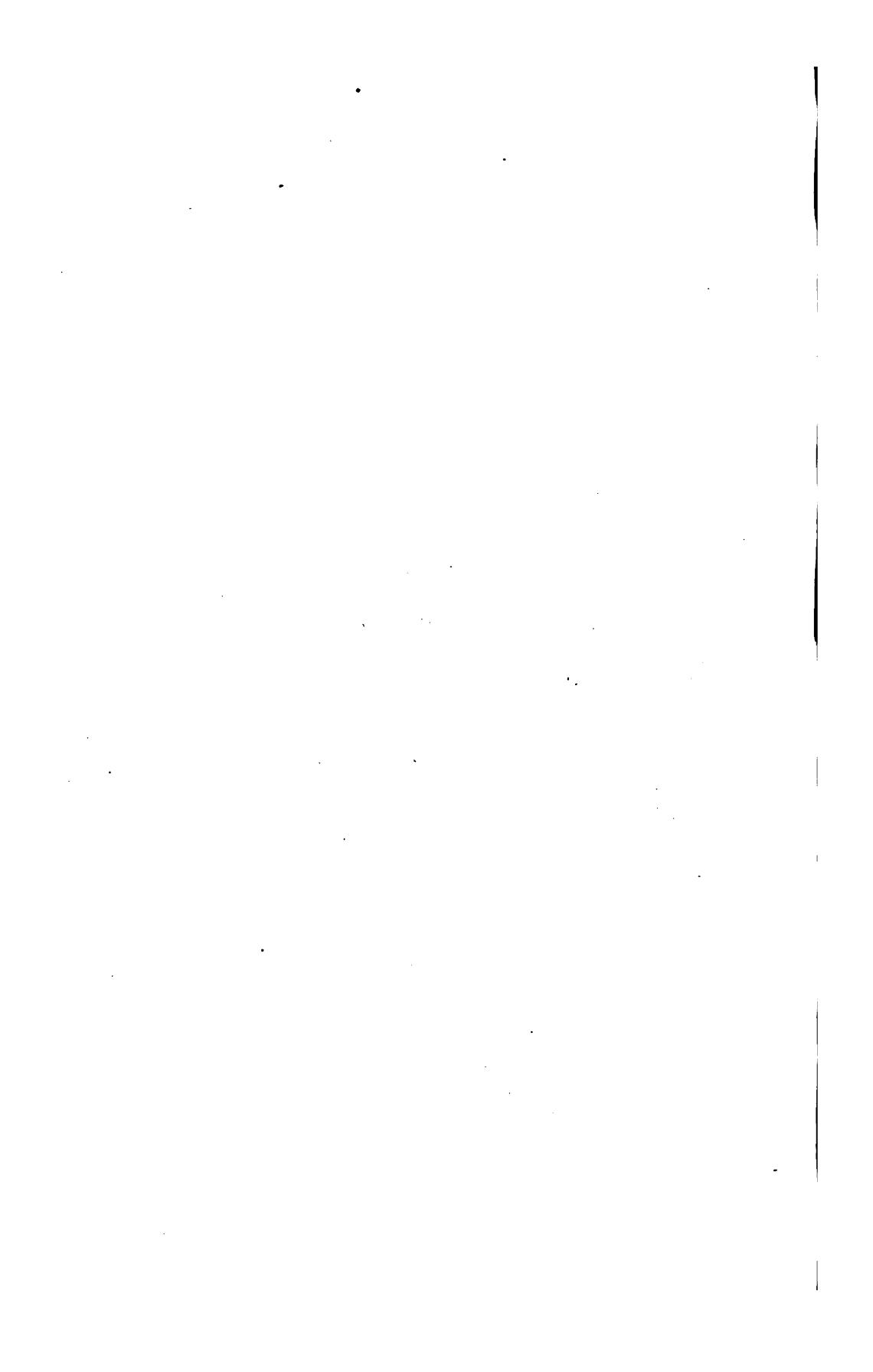
CHAPTER XX.

| | |
|---|---------|
| An historical account of the ELECTION, PROCLAMATION, and CORONATION of POPE INNOCENT XIII. (as recorded by Edward WRIGHT, Esq.) illustrating the GENIUS of POPERY | 274—306 |
|---|---------|

- I. Table of Numerals.
- II. Scale of Combinations.



**THE NAME AND NUMBER
OF THE BEAST.**



LATEINOS.

“Τὸ ΟΝΟΜΑ τοῦ θηρίου”—“ΑΡΙΘΜΟΣ ΑΝΘΡΩΠΟΥ δέται, καὶ ἡ
ΑΡΙΘΜΟΣ ΑΥΤΟΥ χξεῖ.”

“The NAME of the beast”—“IS THE NUMBER of a MAN; and
HIS NUMBER IS 666.”—Rev. xiii. 17, 18.

CHAPTER I.

THE SUBJECT PROPOSED.

SINCE the time of IRENÆUS, who was a contemporary with POLYCARP, the disciple of St. JOHN, the true investigation of the *secret name* but *given number* of THE MAN which the Apostle has propounded for our solution by the means of “*wisdom*” and “*understanding*,” has always been a subject deeply interesting, though perplexing, to the minds of the most learned and pious Commentators of *Divine Revelation*, as the numerous works extant on this particular point will clearly demonstrate. St. JOHN, however, says plainly¹—“*Here is wisdom. Let him that hath*

¹ Rev. xiii. 18.

understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six," or "666." Thus from the *Apostle's exhortation* "*Let him that hath understanding,*" and his expression, ¹"*Here is the mind which hath wisdom,*" (as well as from the examples of IRENÆUS, HIPPOLYTUS MARTYR, and others,) we know that a sober attempt to solve this *scriptural enigma* is perfectly justifiable. As "*the Number of a Man*" must necessarily (according to the ancient mode of Greek calculations and of St. John's expression) imply *the name of a man*; the *Apostle* has made them *coincident*.²

Tὸ ονόμα τῆς θηρίου ἡ τὸν ἀριθμὸν τῆς ονομάτου αὗτοι.

'*The Name of the Beast, or the Number of his Name:*'—and *this Name and Number of the Beast* he declares to be "*the Number of a Man.*"³

ἀριθμός....ανθρώποις εἰστι. "It is the Number of a Man." Καὶ ἡ ἀριθμὸς αὗτοῦ χειρός. "And his number" [or *the Number of Him*] "666." That is to say, "*The Number of a Man,*" is, by a proper ellipsis, put for '*the Number of the Name of a Man,*' according to the opinion of Irenæus. Therefore, it will be absolutely necessary to abide by **THIS APOSTOLIC RULE** in the investigation of *the name of the man*, the *alphabetical Letters of which*, when taken *separately*, (according to *the mode of Greek computation*), must contain the *given arithmetical Number of the Beast* in the strictest possible manner, in order that a stop may be put to the multiplicity of vague

¹ Rev. xvii. 9.² Rev. xiii. 17.³ Ibid. 18.

speculations, which have gone forth into the world during the present age of the *Church*, through the fertile imaginations of various learned *writers on Prophecy*. And such is my purpose, with the firm hope of supplanting, by the means of scriptural truth, by sound argument, by classical and ancient Arithmetical Authorities, all those *Words, Names, Epithets, Titles and Sentences*, (excepting *Λαρέινος*) which have hitherto been produced in favour of the Number 666; but which are as foreign to the "Wisdom" and "Understanding" of which St. JOHN speaks, as they are *orthographically, hypothetically*, and otherwise incorrect. For at the outset it is evident, not only from the words of ST. JOHN, that the characteristic 'MARK' . . . of the Beast must be the PROPER NAME of some "MAN," (implied in HIS enigmatical Number, 666); but St. Paul also speaks in an especial manner of "the MAN of SIN"—"the SON of PERDITION," to "be revealed in his time."¹ . . . δ ΑΝΘΡΟΠΟΣ τῆς ἀμαρτίας, δ ΤΙΟΣ τῆς ἀπωλείας; which character most fully portrayed the Person of the POPE of ROME. Thus as CHRIST is the Name of A MAN² (δ ΧΡΙΣΤΟΣ), so also similarly the Appellative of his great Opponent is that of a MAN, as we know from the masculine prefix of the definite Article³ δ ΑΝΤΙΧΡΙΣΤΟΣ, and, therefore, if we can find the proper name of a MAN, which is answerable also in an Appellative sense, to the descriptive MARK, NAME, and NUMBER χξσ', or 666; as also characteristic of

¹ 2 Thess. ii. 3.² "The Man Christ Jesus," 1 Tim. ii. 5; Rom. v. 15.³ 1 John ii. 22.

“ *the MAN of SIN* ”—“ *the SON of PERDITION* ; ” and καὶ ἀρχὴν, ‘ *the ANTICHRIST* ; ’ then, let us not doubt of full success : as we may be assumed to have the “ *Wisdom* ” and “ *Understanding* ” requisite for discovering as decisively as possible, the *secret name* of that *scriptural enigma*, which is brought to light in the *Proper Name ΛΑΤΕΙΝΟΣ*, **LATEINOS** ; for it contains the *true NUMBER, χξσ'*, or 666—is the **NAME** of a **MAN**, and exhibits the *indeleble MARK* of the *Beast*, which is **LATIN**.

I. I purpose to commence this subject, or *Treatise*, by some critical Remarks on the opinion of the Rev. George Stanley Faber, relative to the Number χξσ', or 666, the enigmatical Name of which he imagines he has discovered, to a moral certainty, in the *Greek word ΑΠΟΣΤΑΤΗΣ* [APOSTATÈS,] as he writes.¹ ‘ I am much inclined to think, that, even independently of other objections, the very phraseology of the Apostle *shuts out every Name* which has been adduced as the Name of the Beast, *save ONLY the single Name APOSTATÈS.* ’ But Mr. Faber knew well, at the very time he was recording this opinion for publication, that the *Word* (*not ‘ Name’*) APOSTATÈS, would, most clearly and unequivocally produce the *far greater* (and *much more legitimate*) Number 1160, which completely destroys the *certainty* of the *lesser Number 666*, the *former* being by 494 *above the Number mentioned by St. John* : and it is most evident that APOSTATÈS cannot by any possible

¹ Faber’s Sacred Calendar of Prophecy, Vol. iii. Book V. Chap. iv. Page 237.

means be converted into the *Proper Name of a MAN*. It is, moreover, monstrous to suppose that APOSTATÈS can be *limited* to contain the true Number 666, and also *extended* to the *much greater Number* 1160, at the same moment, and, therefore, the word APOSTATÈS lies open to a *twofold objection*.

1st. That APOSTATÈS is *not the Proper Name of a MAN*, but a *word* of the *most indefinite signification*, and therefore *cannot contain the Number of a MAN*, or be the *proper Appellative* of the Numbered Beast, because such a *word* might be rendered applicable to *every Apostate or Apostacy*.

2ndly. That APOSTATÈS *does produce LETTER BY LETTER*, the *true and undoubted Number* 1160, and is, therefore, plainly *irreducible* to the *far inferior Number* 666; because '*things which are equal to the same, are equal to one another*.' This word Αποστάτης, therefore, must be *as remote from conclusiveness*, upon a *point so long the subject of Theological Controversy*, as the Number 1160 is, from the Number 666.

II. I intend to prove that the opinion of the learned Dr. Adam Clarke, who supposes that he has fully deciphered the *Proper Name* of the *numbered Beast*, or *MAN*, in the *words or sentence*, η Δατινη βασιλεια,¹ 'THE LATIN KINGDOM;' (which *words or sentence*, by *computation* of the *LETTERS* of the *Greek Alphabet, Letter by Letter*, will produce the *exact number* χξς', or 666; *but NOT the Proper Name of a MAN*,) must be rejected, as *NOT being answerable to the "wisdom"*

¹ Dr. Adam Clarke's Commentary on Rev. xiii. 18.

and “*understanding*” of which St. JOHN speaks in reference to “*the NAME of the Beast*,” which “*is the Number of a MAN.*”

III. I shall then show that the theory of Professor Lee of Cambridge, who doubts the *correctness* of the *Number χξς'*, or 666 ; because ¹ ‘*In the times of IRENÆUS ANOTHER Number was found*—616, or *χις'* :’ is not supported by *earlier* or *better authority* than that of ARCHBISHOP LAUD, and the ²‘*Codices*’ of ‘PETAVIUS.’

It may be necessary to offer something in this place, by way of apology for troubling the Public with the revival of an old, and, what may appear to many, a worn out subject. But, as the three preceding Authors, some of the most recent writers of note in the present age, who have ventured to differ from IRENÆUS, in reference to the *orthography* of the NAME *Λατέως*, as well as *the Number itself*, all of them differ in their opinions *from each other*, so they cannot ALL be correct, however learned and ingenious their separate systems may be. Consequently, until some ONE leading *Name of a MAN* be found, which can bid defiance to alteration, both in point of *orthography*, *number*, and *identity*, the *true solution* of the *enigmatical Number* and *Name* of the Beast, must remain *doubtful*, and liable, in some way or other, to *objection*, *alteration*, and *fresh speculations*. To establish a *specific Name of a MAN*, upon the

¹ Lee’s Dissertations on Prophecy, Diss. II. Sec. iii. Chap. xiii. Page 329.

² See Wetstein Note Criticæ, Canon xxiii. P. 36 and 37, appended to Greek Testament, Amsterdam, 1711.

surest and most conclusive Premises, is therefore my OBJECT and anxious desire in this little work; which object, I most firmly believe, I have ultimately attained, through much patient investigation of the subject, and the help of many classical and ancient Authorities, fairly admissible and conclusive on this point, as will appear in the sequel of this Treatise.

I must here be allowed to remark, that, with all due respect for Mr. Faber, I cannot comprehend how '*Homogeneity*,' '*The System of Counter Elements*,' '*The Doctrine of Chances*,' the arbitrary substitution of certain words for others of opposite meanings, the reciprocal use of a Greek *εκισημον*, or cypher, for a Greek *stenographical contraction*, or *Ligature of two distinct Letters*; assertions without proof, unfair quotations, and the parallelisms of texts, which, by comparison, are obviously different in their significations are allowable or necessary, in the elucidation of the *Names* and *Numbers* exhibited in the *Prophecies* of the *Holy Scriptures*. Yet such is the ingenious, or rather ambiguous and complex style which Mr. Faber has adopted in his endeavour to establish his favourite word *APOSTATES*, to the rejection of the *ancient* and *generally approved* NAME *Λατέινος*, [LATEINOS] as used by Irenæus in the second century, which *Name*, when written in *Greek Letters*, is, I firmly believe, the ONLY proper Name of a MAN, that will (when used as an *Appellative*) satisfactorily exhibit the *Mark*, *Name*, and *Number of the Beast*. It not only identifies the *descriptive character* of the 'MAN,' whose Number is 666, but

every individual Member of the LATIN Papal kingdom, each of whom may very properly be styled *a Latin*, inasmuch as every Papist is bound, in his allegiance to the Pope, to acknowledge the Divine and Canonical uses of the LATIN *Language* in the public service of the *Roman Church*; notwithstanding its being a *Dead*, and (according to the words of St. Paul) “*an Unknown Tongue*,” to the common people, and therefore *antichristian*, and to be denounced as an *Anti-apostolical* and *Heretical* practice.

CHAPTER II.

INTRODUCTORY REMARKS ON MR. FABER'S HYPOTHESIS OF APOSTATES, WITH OBJECTIONS.

I SHALL now commence with the word *Απόστατος*, (APOSTATES,) or the hypothesis of the Rev. George Stanley Faber concerning the Number χξσ¹, or 666; to which end I shall proceed to consider the ‘*Four distinct Articles*, under which’ (Mr. Faber informs us) ‘the terms descriptive of the sacred enigma are set forth:’ they are as follow—

‘¹ The NAME of the Beast is a certain Mark, or Stigma or Character: which is figuratively said to be impressed upon him, which exhibits the component Letters of *his Name*, and by which he is emphatically distinguished.’

‘The NAME of the Beast is the NAME of BLASPHEMY.’

‘The NAME of the Beast COMPREHENDS the NUMBER of the Beast: and that NUMBER is declared to be 666.’

¹ Faber's Sacred Calendar of Prophecy, Vol. iii. Book V. Ch. iv. P. 227.

‘The NUMBER of the Beast, or the NUMBER 666 produced by the LETTERS of his NAME, is the NUMBER of a MAN.’

To the *first* and *third* of the foregoing ‘*Articles*’ I am not unwilling to give my assent; but the *Second Article* affirms that ‘*the Name of the Beast is the Name of BLASPHEMY;*’ and we are further instructed by Mr. Faber, that, ‘*BLASPHEMY denotes Apostacy,*’¹ ‘But even in the ordinary language of the Gospels,’ says he, ‘no less than in the Prophetic language of the Apocalypse, *BLASPHEMY denotes APOSTACY.* The *NAME*, therefore, of *Blasphemy* is *the NAME of APOSTACY:*’ ‘Accordingly, *Apostacy* is the *appellation* prophetically bestowed upon it by St. PAUL.’ ‘*The Name*, then, of the Beast, being the *Name of Blasphemy* or *Apostacy*, must be a *Name* descriptive of the Apostatic worship foretold by St. Paul.’² Hence we may conclude, that the *Name* of the Beast, or the *Name* expressive of *Blasphemy*, must be some such *Greek* word as is equivalent in *English* to **THE BLASPHEMER OR THE APOSTATE.**³ ‘Now there are *two* Greek words, which bear the requisite signification, **BLASPHEMUS** and **APOSTATES.** [*βλασφημος* and *Απόστατος.*] But merely to bear the requisite signification is not alone sufficient. To determine the point, whether *either* of these *two words* be the intended Blasphemous Name of the Beast, we must resort to what the Prophet remarkably

¹ Faber’s Sacred Calendar of Prophecy, Vol. iii. Book V. ch. iv. p. 231, 233, 234, 239, 240.

² Ibid 233.

³ Ibid 234.

calls the *wisdom* of calculating or of summing up their respective arithmetical *Letters*.'

' With respect to the word BLASPHEMUS, when mechanically subjected to *this process*, for it admits not of any particular *wisdom* in calculating, it brings out the *Number* 1051. Hence it must be rejected: because, though it answers to the *test* exhibited in the *Second Article*, it is found incapable of answering to the *test* exhibited in the *Third Article*.'

' But the word APOSTATES, when (as the Prophet speaks) *wisely* and not *superficially* subjected to the same arithmetical process: that is to say, when calculated, as written *contractedly* in its less obvious Greek form, and not as written *uncontractedly* in its more obvious Greek form, brings out the precise Number 666.'

And Mr. Faber winds up his Argument by saying—

¹ ' The *Number* of the Beast is the *Number* of the Beast's *Name*: whence, analogously, the *Number* of a MAN is the *Number* of the intended MAN's *Name*. But the *Number* of the Beast's *Name* is 666: and this same *Number* 666 is declared to be also the *Number* of a MAN. Therefore the *Number* 666, which is comprehended in the *Name* of the Beast, is also comprehended in the *Name* of the *particular* MAN to whom the Prophet alludes. Now the *Name* of the Beast, being the *Name* of *Blasphemy*, is not a *Proper Name*, but a *Descriptive Name*. Therefore, analogously, the *Name* of the MAN must be a *De-*

¹ Faber's Sacred Calendar of Prophecy, vol. iii. p. 239, 240.

scriptive Name, exhibiting his *Character*, not a *Proper Name* specifying his *Personal Individuality*.

Such being the joint nature both of the Beast's *Name* and of the *MAN'S NAME*, it is evident that the descriptive *Name* of the *one* must be identical with the descriptive *Name* of the *other*: at least, on what is called the **DOCTRINE OF CHANCES**, the **PRESUMPTION** is so strong as to **AMOUNT** to a **MORAL CERTAINTY**. The *NAME*, therefore, of **THE MAN**, like the *Name* of the *Beast*, is **APOSTATES**: &c.

It is highly favourable to my opinions that Mr. Faber has drawn the *conclusion* of his Argument from '**THE DOCTRINE OF CHANCES**', and I think, by a candid examination of the subject, it must appear that the *premises* are of the *same nature*, according to *such presumptive Mode of Reasoning* as that exhibited in the foregoing words; for, the *truth* of such an unqualified Assertion as that which is set forth in Mr. Faber's *Second Article*, viz. That '*the Name of the Beast is the Name of Blasphemy*:' and elsewhere, that '**BLASPHEMY** denotes **APOSTACY**'—is '**PRESUMPTION**' enough; because it must depend upon the **PROOF** of *Three Things*, whether or not *such an Argument amount to a Moral Certainty*.

1st. Whether '**BLASPHEMY** denotes **APOSTACY**.'

2ndly. Whether **BLASPHEMY** or **APOSTACY** are *either* of them the '*Descriptive Name*' of the Numbered Beast or *MAN*, even if it **CAN** be proved that the latter word *Αποστατης*, in its *contracted form*, contains the true Number 666, which is *most doubtful*.

If it be allowed for the sake of argument, that Αποστάτης 'when written *contractedly*, in its *less obvious Greek form*,' is equal to 666, yet when written 'uncontractedly' (Αποστάτης) 'in its *more obvious Greek form*,' it is *invariably* equal to 1160; therefore, the *same word* is both *equal to the Number 666 and the Number 1160*: which is preposterous, because it is contrary to sound reasoning and *orthography*, and more than Mr. Faber would admit, in reference to the NAME Λατένιος; or *any other Name, or word, at variance with his own hypothesis*. Moreover, it is evident that if the word 'Blasphemy' can be proved to 'denote Apostacy,' still *Apostacy cannot be proved to denote the NAME OF A MAN*, and the *Number* would be of *no possible use*, unless the *Name of the MAN* were first found, for even according to Mr. Faber's *fourth Article*, the *Number* must be elicited by the *individual Letters of the Name*. 'The *Number of the Beast, or the Number 666 produced by the LETTERS of HIS NAME, is the Number of a MAN*.'

3rdly. Whether it be legitimate to use the Greek stenographical *contraction* of *sigma* and *tau* σ or τ, and the stenographical *episēmon*, or *cypher*, σ' or Σ, called by Greek Grammarians επισημός Ταῦ, in the same manner; for the *contraction* σ is *never used to denote Numbers* of any kind, and its *equivalent LETTERS* (σ and τ) are *equal to 500*; but the *episēmon* σ' is *only used as a stenographical cypher to denote the Number 6*, without any necessary reference to the *LETTERS* of the Greek

Alphabet. [See the Tables at the end of this Work.]

It is manifest enough that EACH of the THREE foregoing points is *extremely doubtful*; so much so, that they may ALL be *fairly* and *legitimately disputed*; and yet the whole force and strength of Mr. Faber's argument hangs upon their separate and conjoint validity: and why, therefore, should the ancient and correct *orthography* of Irenaeus concerning the *Diphthong* *ᾳ* or *ῃ* be impugned or discarded for such novelty and uncertainty as that which Mr. Faber has proffered to us as a substitute for *Λατένος*?

From Mr. Faber's *fourth Article* it appears that he has literally *refuted his own Argument*; for he says, 'The Number of the Beast, or the Number 666 produced by the LETTERS of HIS NAME, is also the NUMBER of a MAN.' Now it would not be suspected from Mr. Faber's *fourth Article*, that 'he did not intend to adhere strictly to the individual LETTERS of the Greek Alphabet', but it is a FACT that the whole force of his argument depends upon an *uncertainty*, that is, whether it be legitimate to use an *επισημον*, or *cypher*, in the place or room of two *distinct letters*, viz. the *επισημον* *Fav*, or cypher *s'* or *ς*, in the same manner as the Greek *contraction* *s* or *ς*; and until this point is cleared up in the most satisfactory manner possible, his whole argument is literally good for nothing, because it wants *proof*, which is "the one thing needful" in the case. Who then is to be the *Umpire to decide* whether or not we must be *compelled*, in obedience to Mr. Faber's *ipse dixit*,

to use the word Αποστατης, according to *the strictest rules of ORTHOGRAPHY*, ALWAYS in its CONTRACTED FORM, when calculating the NUMBER OF THIS WORD? If the contraction ε and the episēmon σ' are proved to be synonymous in terms and equivalent in value, in reference to the Number 6, THEN the said word APOSTATÈS in its contracted form is equal to 666: but the word Αποστατης in its UNCONTRACTED FORM is without any condition, restriction, or limitation, universally equal to the Number 1160, which is 494 above the given number of the Beast. [See Table on Αποστατης, Chapter X.] If it can be proved that the orthography of Irenæus is incorrect, (which I think impossible, see Chapter XV. concerning the Diphthong ε or Ε) still his MODE of eliciting the number is by taking the individual Greek LETTERS of the NAME, as they appear in the Greek alphabet, separately, and NOT contractedly, leaving the three εισημα, or cyphers, and all stenographical contractions or Ligatures of letters in their respective places: and if we are to decide the merits of the question by the EXAMPLES of Irenæus, Hippolytus Martyr, Aretas, &c. which are supported by Mede, Dr. Henry More, Bishop Newton, Dr. Adam Clarke, and all the learned commentators, THEN Mr. Faber's hypothesis must, of necessity, fall to the ground.

It appears to me that Mr. Faber's scheme is objectionable in the following particulars, which will be more clearly seen by referring to his 'Sacred Calendar of Prophecy,' [Vol. iii. from page 225 to page 242] as compared with the following remarks.

Objection I. That as *Apostatès* is *not the Name of a MAN*, therefore, it cannot contain the *NUMBER of a MAN*, and, consequently, cannot be the *Appellative* of the Numbered Beast ; and this is corroborated by Mr. Faber's own words, viz. That 'The Number of the Beast is the Number of the Beast's Name ; whence, analogously, the *Name of a MAN* is the intended *MAN's NAME*. But the Number of the Beast's Name is 666 ; and this same Number 666 is declared to be also the Number of a Man. Therefore the Number 666, which is comprehended in the Name of the Beast, is also comprehended in the *Name of the PARTICULAR MAN* to whom the Prophet alludes.' But how can *Apostatès* be proved to be '*the NAME of the particular MAN* to whom the Prophet alludes,' if *no MAN* ever bore *such a particular NAME*? What *analogy* can there be between the *NAME* and *NUMBER of a MAN*, where *no proper or definite NAME* is given of him whereby his *Identity* and '*Descriptive Character*' may be discovered? An *ANONYMOUS* or *nameless MAN* is therefore the *character* portrayed by Mr. Faber, which is absurd.

Objection II. That Mr. Faber has asserted in his *second Article* that '*The Name of the Beast is the Name of Blasphemy.*' [Page 229.] But the Apostle John merely says that "*upon his*" seven "*heads*" were the Names or "*Name of Blasphemy*," Rev. xiii. 1. Besides which *βλασφημος* neither contains the Number of the Beast, nor is it the *Name of a MAN*; and if it be true, as Mr. Faber asserts, that, '*The Name of the Beast is 'the Name of BLASPHEMY'*,

consequently the *Greek word BLASPHEMOS* must contain the Number 666 of the Beast: but it has already been acknowledged by Mr. Faber [Page 234], that '*βλασφημος* brings out the Number 1051. Hence it must be rejected; because though it answers to the test exhibited in the *second Article*, it is found *in-capable of answering to the test* exhibited in the *third Article*.'

Objection III. That the word *βλασφημος* is made 'homogeneous' with *Αποστατης*, without any sufficient scriptural or other authorities, beyond the *ipse dixit* of Mr. Faber, who declares that '*Blasphemy denotes Apostacy*,' although it is certain that a Man may be a *blasphemous character* without *Apostatizing from the faith of Christ*; for no man can be said to be an *Apostate from the Faith*, who never embraced it; neither can a Man be an *Apostate from Judaism, Romanism, Mohammedanism*, or any thing else which he never professed to believe; and although *Pagan Imperial Rome*, (which is represented by the *first secular or Blasphemous Roman Beast*,) persecuted the Apostles and primitive Christians to death, during the three first centuries of the Christian *Æra*, yet *is she not chargeable with Apostacy*, but only *Idolatry, Persecution, and Blasphemy*.

Objection IV. That if *APOSTATES* be admitted as the 'homogeneous' substitute of *BLASPHEMOS*, still the *former word* cannot, either in its *CONTRACTED* or *UNCONTRACTED* form, produce the Number 666, because of a necessary *numerical HIATUS* occasioned by the *spurious introduction of the επισημων or cypher s'* for

the Number 6, among the LETTERS of the word APOSTATES, but which is not the Stenographical Ligature or Contraction of *sigma* and *tau*, ς or $\sigma\tau$, but merely a *cypher* :—And, because of a REDUNDANCY of Numbers occasioned by the *uncontracted* numerical use of the two *separate* LETTERS, *sigma* and *tau*, which are *unitedly* equal to 500, instead of 6. [See my Table on *Apostates*, Chapter X. as also the Table of the 24 Greek Letters, with the 3 *επισημα* at the end.]

Objection V. That the word APOSTATES is an *epithet* or *title* far *too general* and *indefinite* to answer the purpose intended by the “*wisdom*” and “*understanding*” of which St. John speaks, in reference to the NAME of the Beast, which *unless it be the Proper Name of a Man*, and applicable in every other respect to the *character of the Beast*, cannot be the Proper (or Appellative) Name of the Beast, whose specific Number in Greek numerals is 666, or $\chi\xi\varsigma'$.

Objection VI. That in calculating the LETTERS in the word Απόστατος, by the *mystical ‘calculative’* use of the Greek stenographical contraction ς (which is *equivalent to two distinct Letters*, viz. *sigma* and *tau*,) as if it were *synonymous* with the Greek *επισημα* or *cypher* ς' , and *equal to 6*, contrary to the custom of every Greek writer extant, and the example of Irenæus, which was to calculate the LETTERS of the NAME of the MAN, or Beast, Letter by Letter, according to the *established custom of the Greeks*, Mr. Faber has departed from the *plainest rules of Grecian orthography*, and numerical calculations.

Objection VII. That if it be legitimate to use the *contraction* ς as the *representative* of the *επισημόν* Ταῦ, or cypher ς' (of which practice we have no example on record) *much more is it legitimate* to use the *sigma* and *tau*, **UNCONTRACTEDLY**, according to the universal custom of the ancient Greeks, when calculating the *Names of Men, cities, or words* of any kind, after the manner of Irenæus, Hippolytus Martyr, Aretas, &c. [See Dr. Adam Clarke's observations, in his Commentary, relative to the Mode of Calculating the Greek numerals, *Revelations* xiii. ; also Parkhurst's Greek Lexicon ; Lamy's Apparatus Bibliicus, Book II. Chap. v. Page 311. See also the Tables at the end of this work, and the authorities quoted in my Preface in answer to Dean Woodhouse.]

Objection VIII. That the *επισημόν* Ταῦ, or stenographical cypher ς' , is not only made the *representative* of the Greek *contraction* ς or $\sigma\tau$, in calculating the Number 6, without any classical or grammatical authority for such supposed 'homogeneity' ; but, moreover, the *little Mark* (') over the *επισημόν* (ς') is prudently omitted ; which mark clearly 'denotes' it to be a *cypher*, and *not* the Greek contraction of *sigma* and *tau* : for when the *mark* is *above* the *επισημόν*, then it *denotes six*—as $\varsigma' = 6$; but when the said *mark* is *below* the *επισημόν*, then it *denotes six thousand*, as $\varsigma = 6,000$: Mr. Faber has therefore been guilty of a very serious omission.

Objection IX. That the *two numerical episèmons*, (or *επισημά*), which by Grammarians are called *Kοντά* and *Σαρντ*, the *characteristics* of which are *S* or *l'* ;

and \beth' , are by Mr. Faber termed, ¹ ‘two CONVENTIONAL MARKS,’ which is no proof of the *integrity* or *fidelity* of his *orthography*; and even when the *Names of these two episèmons are given him* by grammarians, he prefers *inventing other terms* to explain them. However, if the terms ‘two CONVENTIONAL MARKS’ may with propriety be applied to the *two episèmons Κοττα* and *Σαρτι*, it follows as a consequence, that, as the *επισημων Ταυ*, or *s'*, is equally distinguished by its *given appellation*, so the *latter* is also a THIRD ‘CONVENTIONAL MARK,’ and, therefore, according to Mr. Faber’s own opinion it is *no Letter*, nor the contraction of *sigma* and *tau*. But it is well known that these *three characters*, or *cyphers*, viz. *επισημων Ταυ....Κοττα....* and *Σαρτι*, have been severally introduced among the 24 *letters* of the Greek Alphabet to make up *units*, *tens*, and *hundreds*, and not as *ligatures* of certain distinct letters. [See Table of the 24 Greek Letters, with the three *επισημων*, considered arithmetically at the end.]

Objection X. That the fatal consequence of admitting Mr. Faber’s opinion to be correct, in rendering ‘homogeneous’ the *episèmon s'* and *contraction s* will be that we shall have the *new style* of making 6 *equal to* 500, and 666 *equal to* 1160, which is well worthy of what Mr. Faber terms, ‘*The wisdom of calculating*,’ ‘*wisdom in computation*,’ ‘*calculative wisdom*,’ &c. &c. [See Faber’s Sacred Calendar of Prophecy, Pages 234, 235, 237.]

Objection XI. That Mr. Faber has *not proved* that

¹ Faber’s Sacred Calendar of Prophecy, Vol. iii. Book V. chap. iv. p. 236.

the Greeks did anciently use the contraction of sigma and tau, σ, with which to express the Number 6. Nor has he on any ONE occasion, throughout his two publications on the word Αποστάτης, used the term επισημον, or επισημον Ταῦ, concerning the character or cypher σ' or Σ, upon which so much is built, that the 'Sacred Calendar of Prophecy' has been thought worthy to supersede another work, which he had formerly published, in two volumes, on the '1260 Days of Years;' and now he has added a third to establish the second, which is entitled 'Recapitulated Apostacy.'

Objection XII. That the *epsilon* (ε) in Λατῖνος, is rejected by Mr. Faber, upon the authority of *Lycophron, and his commentator Tzetzes*, as Mr. Faber says :

' As for the word *LATINUS*, it cannot be the name of the Beast; for, in the first place, it is not a descriptive name of blasphemy; and, in the second place, it does not contain the fated number 666. That number can only be elicited from it, by writing it with the broad ε, Λατῖνος. But I much incline to believe, that no instance can be found, in which it is ever thus expressed by a Greek writer. The form employed, is, I believe, uniformly Λατῖνος. If Lycophron writes ὁ τέρπ Λατῖνος, his commentator, Tzetzes, subjoins ἀνδ Λατῖνον. Lycoph. Alex. 1254.'

My objections to the above mode of reasoning are as follows :—

1st. Mr. Faber calls the *proper Name* *LATINUS*, 'the word Latinus; ' but because *Latinus* is the

¹ Faber's Sacred Calendar of Prophecy, Vol. iii. Book V. chap. iv. p. 237, and 238.

Proper Name of a Man, (and not simply ‘ a word,’) therefore it CAN be the *Name of the Beast*, inasmuch as St. John informs us that “ the NAME of the beast . . . is the number of a MAN.”¹ And this is corroborated by the *testimony* of Irenæus, who has made use of the name LATEINOS, and two other proper names.

2nd. Mr. Faber tells us that LATINUS cannot be the name of the Beast, because ‘ it is not a descriptive name of Blasphemy ;’ but as BLASPHEMY is not a proper name of a MAN, so it cannot be the proper name of the Beast ; besides which Mr. Faber has confessed that βλασφημας does NOT contain the number 666, but the number 1051.

3dly. Mr. Faber informs us that LATINUS cannot be the name of the Beast, because ‘ it does not contain the fated number 666 ;’ but in this Mr. Faber is also much mistaken, (as will hereafter appear,) for a circumflexed iota (ῑ) is generally, if not always, equivalent to a diphthong or broad « or ¢ ; and as old ENNIUS, who lived before the Christian Æra, wrote the name LATINUS by ‘ Popolei tenuere LATINEI,’ so his authority (though LATIN) is tantamount to certainty, and justifies the orthography of Irenæus. As Mr. Faber had previously written on the number 666, in favour of the name LATEINOS, in his work entitled ‘ The Great Period of 1260 Years,’ Vol. II. from Page 330 to 335 ; he must have known that Dr. Henry More and Bishop Newton had already quoted old ENNIUS, and other

¹ ‘ Numerus Hominis ’ being put for ‘ Numerus [Nominis] Hominis.’

writers, in favour of the use of the *diphthong* or *broad ει*, or *ῃ*, as used by Irenæus. However, many more authorities will be hereafter produced, to establish the *diphthong* beyond all possibility of *future* controversy. Moreover, the *iota* in Ααρτνος is written by Mr. Faber with an *acute accent*, as ('), instead of a *circumflex accent*, as (˜), which is contrary to all Greek precedent; because the *iota* in Ααρτνος is, by all ancient Greek authors, written with a *circumflex accent*; and a circumflex accent, over a vowel, generally, if not always, indicates the contraction of a diphthong, as *ῃ*, *ει*, or *ῃ*. Eusebius writes the name of Irenæus, by beginning it with the Diphthong *ει*, Ειρηναιος.

Objection XIII. In wrongly quoting Irenæus, concerning the name Τιτταν, by writing it Τιταν, and so leaving out both the *epsilon* (ε) and *circumflex accent* (˜), and substituting an *acute accent*, as (') which denotes an *incorrect*, or at least a *careless mode of quotation*, on the part of Mr. Faber: which is scarcely excusable in writing *polemically* on a **NAME** and **NUMBER** which have been so much and so long the subject of interminable speculations.

CHAPTER III.

OBJECTIONS TO MR. FABER'S HYPOTHESIS CONTINUED, WITH OBSERVATIONS ON THE EPISEMON *s'* AND THE CONTRACTION *s*.

EVEN if the ancient use of the diphthong or broad *u*, or *q*, instead of the *iota circumflexed*, as (*ι*) in the name ΛΑΤΕΝΙΟΣ, be considered sufficient, on the ground of modern orthography to set aside the legitimate establishment of that proper name of a Man, for the number 666; what critic would not object to the manifold inaccuracies of Mr. Faber, in reference to the word APOSTATÈS, &c. &c. as stated in the *thirteen preceding Objections*? With every wish to allow all due merit to the observations of Mr. Faber, I cannot for a moment suppose that Ireneus, who professedly wrote ‘*against all Heresies*,’ (‘*contra omnes Hæreses*,’) would have deliberately made choice of two names out of three, viz. TEITAN and LATENIOS, each of which contains the *diphthong or broad u* or *q*, if such orthography were inadmissible in his day,

or earlier, either among the *ancient GREEKS* or *ROMANS*, and, therefore, I must conclude that, as that Greek and Christian Father has made no apology for the two-fold use of the *diphthong* or *broad u*, that *his orthography is correct* in these two Names ; and that Dr. Henry More, Bishop Newton, and others, have judiciously followed his example, and quoted Ennius as an authority for such usage. It is my intention to bring forward, in my remarks upon the name $\Delta\alpha\tau\alpha\nu\omega\varsigma$, a multiplicity of proofs, both Greek and Latin, in favour of the *ancient use of the diphthong u or q;* seeing beforehand how impossible it is to retain the word **APOSTATÈS** under any circumstances, the noun being too general with regard to identity—the orthography being spurious, and utterly inapplicable as the name of any Man ; and thus wholly at variance with the words of St. John. In the only legitimate manner of calculating it as a word (for name it is not), the number produced by its individual Greek letters will amount to 1160, instead of the number 666.

Although Mr. Faber says that, ¹ ‘ even in the ordinary language of the Gospels, no less than in the prophetic language of the Apocalypse, *Blasphemy* denotes *Apostacy* : and consequently the name of Apostacy describes the peculiar nature of the Beast’s religion : ’ yet is it abundantly evident, even if it can be proved that ‘ *Blasphemy* denotes *Apostacy*,’ that, still

¹ *Sacred Calendar of Prophecy*, Vol. iii. Book V. chap. iv. p. 231.

neither *Blasphemy* nor *Apostacy* denotes the name of a MAN, and, consequently they must be rejected, according to the words of the Apostle John, who says that, “the NAME of the Beast” is “the NUMBER of a MAN.” Hence it is apparent that IRENÆUS has followed the *literal words* of the Apostle, by the use of three proper names, viz. Lateinos, Teitan, and Euanthas: while the utmost that can be said of such words as *βλασφημας* and *ἀποστασιας*, is, that they are Titles or Epithets of opprobrium, and not names of men; for where do we read of a Pagan, Jew, Mohammedan, Christian, Roman Catholic, &c. whose name was either Apostatès or Blasphèmos? How then can either of them ‘denote’ the Proper name of any ‘particular man’? And without the Name, ‘the number of the man’ (which is declared to be 666), cannot be properly ascertained; for ‘the number of a man’ must necessarily *imply his name*, or he would be *an anonymous*, or *nameless* character, and the absurdity of supposing that there ever was a man of celebrity in the world *without a name* is too palpable to need a remark. St. John, therefore, consistently with the “wisdom” and “understanding” of which he speaks, makes the name of the man, or number of his name, synonymous; because, the name of the Beast is evidently the *proper* and *appellative name* of some particular man, whose name is identical with the given number 666, or *χξς'*. Even the Papists of the traitorous *Seminary at Rheims*, have consented that the name of ANTICHRIST shall be that of ONE *special*

MAN, and of a *peculiar name*, after the following manner. They thus expound.

¹ Rev. xiii. 18. “ It is the number of a Man.” ‘A MAN he must be, and not *a Devil* or *Spirit*, as here it is clear, and by St. Paul, 2 Thess. ii., where he is called “ the MAN of Sin,” (and in the same paragraph, the Rheimists say,) ‘ANTICHRIST, who by his description here, and in the said epistle to the Thessalonians, must be ONE *special* MAN, and of a PARTICULAR PROPER NAME, as our LORD JESUS IS.’

To whichever of the ²*two* Beasts the MARK, NAME, and NUMBER belong, it must be noted that neither βλασφημος; nor Αποστατης; is an appropriate word; for neither of them contains the alphabetical number 666, much less does either of these words import that *species* of ‘*homogeneity*’ which can make it appropriate to the *name of a MAN*, a point that calls for the exercise of that “ *wisdom*” and “ *understanding*” in regard to the discovery of the enigmatical NAME of which the Apostle speaks. Hence, however exact the arithmetical number in Αποστατης; may seem to be for 666, (supposing withal that the επισημον or cypher s' and the contraction s, may be reciprocally used for the number 6,) still it is evident that even then it cannot prove the point at issue, and, therefore, must be rejected. Even should it be admitted, for argument’s sake, that ‘*Blasphemy denotes Apostacy*,’ and that APOSTATES con-

¹ Dr. Fulke’s Annotations on the New Testament. Rhem. 9. Rev. xiii. 18.

² Rev. xiii. 1, 11.

tains the true number ‘ 666 ;’ it would not follow as a consequence that Apostatès denotes the Name of a Man, and if not the Name, the Number itself can be of no avail, for the *number* must *imply the name* also ; for if it would, then it must follow, as cause and effect, that *every Greek word*, when ‘ *subjected*’ to some ‘ *mechanical*’ or fabricated arithmetical ‘ *process*’ similar to that which Mr. Faber has *acknowledged* and *adopted*, must produce the number 666, and become ‘ *descriptive*’ of the MARK, NAME, and CHARACTER of the *numbered Beast*. This, however, would be to admit a *degree of latitude* which St. John has not allowed us ; for the Apostle has *restricted* “ the NAME of the Beast ” to “ the NUMBER of a MAN,” which is declared to be “ 666,” and this is the *ne plus ultra* of the matter. Therefore, whenever the imagination of any one would wander from this *particular* “ wisdom ” and “ understanding,” it is highly justifiable to call such an one to order for a palpable digression and of such a deviation Mr. Faber is certainly proved guilty. I have already noticed that by Mr. Faber’s 4th Article, &c. he has literally refuted his own hypothesis by the unsoundness of his premises which are utterly untenable, because *inconclusive*.

In opposition, therefore, to Mr. Faber’s opinion, I affirm, in unison with the *words of St. John* and the *example* of Irenæus, that it is the NUMBER and NAME of a MAN for which we must seek, and not an indefinite Epithet or Title of Opprobrium, such as APOSTATES, which is far *too general* a characteristic

to be admitted as canonical, even by the *Rheimish College of Jesuits*, who would soon *retort* the charge and *character* of *Apostates* upon ALL *National Churches* not in strict communion with their own *Mother ROME*; of which *Bellarmino*, *Baronius*, *Arnoux*, and others have given us special proofs. Even *Bishop Bossuet* has not been unmindful of the *supposed* value of this word *APOSTATES* in its ‘*contracted form*,’ for he had used the *contraction*¹ ‘*s*’ as if it were the *επισημος* or cypher ‘*s*’, in a similar manner with Mr. Faber and Arch-deacon Wrangham, long before it made its unintelligible appearance in the ‘*Sacred Calendar of Prophecy*.’ But the number ‘666,’ or *χξς*‘, must decidedly be elicited from some *Proper* and *Appellative Name* (i. e. of ONE common to MANY MEN of the SAME ORDER and degree, such as the PAPAL SUCCESSION,) which is both the NAME of a MAN, and will contain the number 666; for the Apostle says—*Ωδε η ΣΟΦΙΑ ἐστιν ο ἔχω NOTN ψηφισάτω τὸν APIΘΟΝΟΝ τὸν Θηρίου APIΘΟΜΟΣ γαρ ΑΝΘΡΩΠΟΤ έστι, καὶ ο Αριθμός οὗτος χξς*. “*Here is wisdom. Let him that hath understanding count the number of the Beast: for it is the NUMBER of a MAN, and his number is SIX HUNDRED THREE SCORE AND SIX.*” Unless then the *proper NAME* of the *Beast*, will, by the *individual LETTERS* of *HIS NAME*, produce the exact number 666, and afterwards become the *proper APPELLATIVE*

¹ See also a work published at Lyons, in 1817, entitled, ‘*Les Précurseur de l’Antichrist*.’

of some certain *ecclesiastical* MAN, whose character in a *descriptive* sense fully corresponds with that of the Beast, there can be no real *identity* between *his number* and *his name*, which is absolutely necessary according to the words of St. John. But if in the NAME *Λατερνης*, we can find the *only Appellative* of a MAN, which can with strict propriety be applied to a professed *Ecclesiastical Man*, we shall have attained our object; for there must be an entire correspondence between the Mark, Name, and Number of the Beast, or why should the Apostle John have mentioned them conjointly?

¹ “*The MARK, or the NAME of the Beast, or the NUMBER of his NAME*” “*is the NUMBER of a MAN; and his NUMBER is six hundred threescore and six.*”

Now in the Succession of POPES we have an *ecclesiastical Hierarchy* of the *Highest Possible Degree*, a self-exalted MAN, the very *LATIN MAN*, who vaunteth himself to be the ‘*PONTIFEX MAXIMUS*,’ and who ²“*SITTETH in the TEMPLE OF GOD,*” at ROME, even ³“*the MAN of Sin,*” “*the SON of Perdition,*” who is also seated on the ⁴“*SEVEN MOUNTAINS*” of ROME, and whose temporal and ecclesiastical ‘*Imperium in Imperio*’ has been *coeval* with the predicted “*1260 Days*” of Years (commencing with A. D. 533, and ending A. D. 1792), i. e. ⁵“*a thousand two hundred and threescore days*” or “*a Time, and Times, and half a Time;*” or,

¹ Rev. xiii. 17, 18.

² 2 Thess. ii. 4.

³ 2 Thess. ii. 3.

⁴ Rev. xvii. 9. ⁵ Rev. xii. 6, 14. and xiii. 5. compared with Ezek. iv. 6.

"forty and two months." The character of the Pope also is in the highest sense applicable to the *predicted*¹; *Apostate* of St. Paul, though APOSTATES is neither his figuratively impressed NAME, nor does it contain his enigmatical Number 666, for he is a LATIN *Antichristian, Autocratical and Theocratical MAN*,² "whose coming is after the *working of Satan with ALL power and signs and lying wonders, and with ALL deceivableness of unrighteousness,*" even HE who hath³ "TWO HORNS like a LAMB, and SPOKE as a DRAGON."

Furthermore, I would contend although Mr. Faber has asserted that, 'even in the *ordinary language of the Gospels*, no less than in the *prophetic language of the Apocalypse*, BLASPHEMY denotes APOSTACY,' that he is perfectly unauthorized in employing the word APOSTATES as the *substitute or representative* of BLASPHEMOS, because he has given us no substantial parallel passages from the Holy Scriptures (to which he would appear, in terms both general and particular, to⁴ refer his Readers), nor from Dictionaries of acknowledged authority, to prove that *these two words are 'homogeneous' or synonymous in signification*. Confessedly, however, very much depends upon the propriety of such *arbitrary usage*; for if no limits were assigned to the *real and specific meanings of words and names*, there would soon be an END to their *established usage*.

¹ 2 Thess. ii. 3.

² 2 Thess. ii. 9, 10.

³ Rev. xiii. 11.

⁴ Faber's Sacred Calendar of Prophecy, Vol. iii. Book V. chap. iv. p. 231, and Vol. i. Book I. chap. i. p. 17.

altogether ; and an *inappropriate signification* should be a *sufficient reason* for the *rejection* of *any word or NAME*, without *contending about its orthography* in respect of ‘*calculative wisdom*,’ (an expression which Mr. Faber has adopted in this difficult case), or, indeed, *any other wisdom*. In my humble opinion, there is no more reason for the *commutation* of the word *βλασφημος* for *Αποστατης*, or the *conversion* of *sigma* and *tau* into the *CONTRACTION s* (which is subsequently identified with the *stenographical επισημων* or *cypher s'*,) than there would be for the production of *any other Greek word* framed with the *aforesaid Greek contraction*, which although it might contain the precise number 666, would nevertheless be fatally distant from the *NAME of the MAN*. Mr. Faber’s argument, therefore, savours more of *ingenuity* than *grammatical correctness*, or of *sound reasoning*.

It is manifest enough that although Mr. Faber has asserted that ‘*Blasphemy denotes Apostacy*,’ and has deliberately substituted the one word for the other, viz. *Αποστατης* for *βλασφημος*—but by what metamorphosing Rule I must leave him to explain, and finally *adopted* *APOSTATES* as a *word* more suited to his own taste, (for *Blasphèmos* he *necessarily* acknowledges will *not produce the Number 666 of the Beast*), he immediately rejects as *insufficient* the *ancient* and *generally approved NAME Λατεῖνος*, as used by *IRENAEUS*, on account of a *supposed orthographical error*, that is, upon the *surmise* that the (‘e’) in *Λατεῖνος* is *redundant*; although it will be

proved hereafter by many *classical* and *ancient* examples, that it is *not redundant*; and although Mr. Faber has brought forward ‘*Lycophron and his commentator Tzetzes*’ in support of such rejection, and thereby silenced, as he supposes, the authority of Irenæus, as a *bad grammarian*, he begins *de novo* by instituting a specimen of incomparable orthography, namely, by endeavouring to establish the promiscuous use of the *sigma* and *tau*, *contractedly*, (ς , or $\sigma\tau$,) with the CYPHER or CHARACTER Γ , or s' , called by grammarians $\epsilon\pi\iota\sigma\eta\mu\sigma\tau$ Ταῦ, or *episēmon* s' ; whereas the LETTERS of the Greek stenographical contraction s , if taken *separately* in calculating numbers, (which is the only legitimate *method* of using them,) are equal to 500, because *sigma* (σ) is equal to 200, and *tau* (τ) is equal to 300; but the $\epsilon\pi\iota\sigma\eta\mu\sigma\tau$ Ταῦ, or CYPHER s' , is only equal to 6; and the difference between 500 and 6 is obvious enough—because ‘*the whole is greater than its part*:’ but how can an $\epsilon\pi\iota\sigma\eta\mu\sigma\tau$. or *stenographical cypher*, which is *numerically equal to* 6, possibly rank with, be equal to, or used for two *distinct* LETTERS of the *Greek alphabet*, which are *equal to* 500? Yet this is the conclusion to which we must come, if we admit Mr. Faber’s statement.

¹ ‘I cannot,’ (says Mr. Faber) ‘refrain from noticing the *very singular manner* in which *the contraction or cypher* s came to be employed for the purpose of expressing the Number 6.’

¹ Faber’s Sacred Calendar of Prophecy, Vol. iii. Book V. ch. iv. p. 228.

Thus while he most carefully *avoids all mention* of the TERM *επισημον*, or *επισημον* Ταυ, the distinguishing appellation of the Greek stenographical *cypher* *s'*, which is *no contraction* at all, but upon which the whole of his hypothesis is built; he classes the Greek *contraction* of *sigma* and *tau* (ς) with the stenographical *επισημον*, or *cypher* *s'*, as if they were one and the same character. However, he admits that the character in question, which represents the number 6, is a ‘*CYPHER*;’ but if it be a *cypher* or *επισημον*, it is *no LETTER*, nor a contraction of LETTERS: for a regular Greek *contraction* or *ligature* is an abbreviated or stenographical form of writing *two or more letters*. Mr. Faber has very prudently abstained from advancing a single example of this ‘*very singular manner* of employing the ‘*contraction or cypher*’ *s*, ‘*for the purpose of expressing the number 6*;’ neither can he prove that *such orthography* was admissible in *ancient times among the Greeks*: for this *episemon* *s'*, and the *contraction* *s*, has each of them its *proper appellation* and *appointed situations*. As a substitute for the ancient Æolic *digamma* to denote the Number 6, the character *s'* is placed between the letters *e* and *z*; it is one of the three *episemons*, introduced in each of the three ranks of the 24 Greek Letters, on account of their deficiency to make up *UNITS*, *TENS*, and *HUNDREDS*, viz. *επισημον* Ταυ Κοττα and Σαρι. But the *contraction* *s* is universally placed among the Greek contractions between *r* and *v*, it being an abbreviation of the *two letters*, *sigma* and *tau*,

consequently such Greek *contraction* of *two letters* can have nothing to do, (*as a contraction*,) with the *separate* or *individual letters* of the Greek *Alphabet*, among which it *never* has *any place*, and, therefore, cannot by any possible means be entitled to any *numerical value*, unless the said stenographical *contraction* *s* be *proved* to be of *one* and *the same import* with the *εισηγμον Tav*, or *cypher s'*, which is impossible ever to be done. It is therefore evident that neither the *εισηγμον Tav*, or *cypher s'*, nor the *contraction* *s* were ever used in the *calculation of NAMES or WORDS*; for it would be contrary to common sense and to their *known orthographical and numerical uses*, to remove them out of their respective places for purposes so fictitious and illegitimate, and it would be as reasonable to call the **LETTER O**, in the *English language*, and the **CYPHER O**, or the **LETTER I** and the **FIGURE 1**, by the same appellation, on account of their apparent *similarity*. But *this similarity* does not constitute their 'homogeneity,' because their *offices* are different, the one being employed in *orthography*, and the other in *calculation*, so that when we see the one among *Letters*, and the other among *figures*, we are able at once to distinguish their respective uses and *appellations*, and the same thing may be said of the *εισηγμον Tav (s')* and the *contraction (s)*.

It is certain then that there is *more reason* for *retaining* the (ε) in the *name Ααρένος*, than there can be for Mr. Faber's process of *identifying BLASPHÈMOS with APOSTATÈS*, converting *sigma* and *τωτι*

(*s*) into the *contraction* (*s*) in the word Αποστατης; writing it *contractedly* Αποσατης, and finally using the said *contraction* *s*, as if it were the επισημον or *cypher* *s'*, for each LETTER must be taken SEPARATELY and NOT *contractedly*, in calculating *words* or *names*, according to all Greek authorities extant, and the example of Irenæus; and to depart from this established custom or rule approaches nearly, in my opinion, to an *impeachment* of God's *perfect word*. For if such spurious *orthography*, *etymology*, *homogeneity*, &c. as Mr. Faber has introduced on the present subject, be allowed to pass current for *orthodoxy*, whilst Irenæus is *overlooked* in silent contempt; the result must be that there will be an END to all *ancient authorities* and *established rules* of calculating *Greek NAMES, words, &c.* although there must have existed some *known* and *STANDARD RULE*, as well in the time of St. John as of Irenæus, or why has the Apostle furnished us with the sacred number χξ's', 666, and exhorted us to "COUNT the NUMBER?"

I will readily admit that there is a legitimate propriety in using the επισημον Ταυ, or *cypher* *s'* to denote the number 6, in *unison with* the 24 LETTERS of the Greek Alphabet, when calculating NUMBERS, but NEVER when calculating the NAMES of MEN, nor even WORDS of *any description*; and I say so for this plain and obvious reason—that an επισημον, or *cypher*, is no LETTER or LETTERS; or why should it be designated by Greek grammarians επισημον Ταυ, or επισημον only? It were useless to have given this character or *cypher* a *distinct appellation and form*, if it were

not for a specific use ; and *not* to preserve this distinction is to introduce confusion among the 24 GREEK LETTERS, the THREE $\epsilon\pi\iota\sigma\eta\mu\alpha$, and the *general Greek CONTRACTIONS OR LIGATURES*.

I will also admit that *one form* of the $\epsilon\pi\iota\sigma\eta\mu\alpha$ Ταυ, or cypher σ', bears a singular resemblance to the *form* of the regular contraction of *sigma* and *tau*, or σ ; but this is likewise the case with the CYPHER nought 0 and the LETTER O, in the English language ; yet it would be preposterous to admit that because the Greek or English characters before mentioned resembled each other *in form* and appearance, that, therefore, they must be *synonymous with each other*, which is *contrary to FACT* ; because they were originally designated by *different appellations*, which they *retain to the present day*. Mr. Faber must therefore search into the Records of Antiquity to disprove the existence of such a truism. And until it is settled beyond dispute that the aforesaid $\epsilon\pi\iota\sigma\eta\mu\alpha$ or cypher σ' is *synonymous* with the *regular Greek contraction* σ (or σ') ; or that it may be *orthographically and numerically used as the representative of sigma and tau*, when written *CONTRACTEDLY*, there must ever remain an *ambiguity on the subject* ; for it is most obvious from all Greek grammarians and lexicographers who have noticed this *stenographical cypher* σ', that, whatever resemblance it may bear to the Greek contraction σ, the former has a peculiar definite situation and appellation allotted to it, in order to distinguish its numerical *Use, Form, Name, and Locality*, as well from that of the CONTRAC-

TION *s*, as from the *regular LETTERS* of the *Greek Alphabet*, among which the episèmon *s'* has no positive station, neither has it any place whatsoever among the stenographical contractions or ligatures of the Greek Letters, of which there are very many—and when the *εξισημων Ταῦ* is used in unison with the 24 Greek Letters of the Alphabet, to denote the Number 6, then it is immediately placed between *ε* and *ζ* in the numerical space occasioned by the absence of the obsolete Æolic Di-gamma, which was *anciently used to express the Number 6*, but the LOCALITY of which was FAR ENOUGH REMOVED from *sigma and tau*. Therefore, until this *ambiguity* is cleared up, *Aποστάτης* can never, by the spurious and unorthodox use of the episèmon *s'*, as if it were the *numerical representative* of the contraction *s*, produce the genuine Number 666. Consequently, after all the pains and labour which Mr. Faber has taken, which are certainly very great, in order to confirm the use of the word *Apostatès* as the supposed figuratively impressed name of the numbered Beast or Man, it is most unequivocally true that Mr. Faber's ORTHOGRAPHY, ETYMOLOGY, HOMOGENEITY, &c. are infinitely more objectionable than those of Irenæus, whose testimony he has so complacently rejected: for the word *APOSTATÈS* is not only erroneous because of a necessary HIATUS produced on the one hand by the spurious introduction and use of the episèmon *s'*; and a *redundancy of numbers*, occasioned by the calculating of the *individual Letters of the word* on the other: but the *word itself*, which is

certainly *not the NAME of any MAN*, admits of far too general an application to any lapsed church or schism, which is in a state of Apostacy from the Faith, (*αποστασία της πιστεως*) though totally distinct from, and unconnected with the *Roman or LATIN Church*, of which I shall give sundry examples hereafter, leaving it to the candour of Mr. Faber and my other Readers, to judge whether there be sufficient force in my Remarks.

CHAPTER IV.

FURTHER OBSERVATIONS ON THE NUMERICAL CYPHER
DENOMINATED *επισημον* Τ, OR V, OR Σ, OR *s'*, AS
USED TO DENOTE THE NUMBER 6, AND TO SUPPLY
THE VACUUM OCCASIONED BY THE ABSENCE OF
THE OBSOLETE AEOLIC DI-GAMMA.

I SHALL now proceed more particularly to point out the marked and necessary distinction existing between the *επισημον* Τav, or stenographical *cypher* *s'*, and the *contraction* or ligature of *sigma* and *tau*, *s*.

In truth, I cannot imagine any thing more preposterous than an attempt made, in this age to prove that an *επισημον* or *stenographical CYPHER*, or INDEFINITE CHARACTER may be ORTHOGRAPHICALLY used as the *legitimate representative* of TWO DISTINCT LETTERS of the Greek Alphabet *in the formation of* the NAME of a MAN, or indeed of any word, words, or sentences, which are simply composed of LETTERS, unless it be first of all admitted that the said *επισημον*

or stenographical *cypher* may and ought to have assigned to it a *numerical value* equal to that which those two *distinct LETTERS*, (contractedly,) are supposed to represent in calculation. For example: If the *episèmon* or *cypher* ς' may be legitimately used as the representative of *sigma* and *tau*, *contractedly*, ς , as in the word Αποστατης; then it follows as a natural and necessary consequence, that the said επισημων, or *cypher* ς' , being of the self-same power as the said two Letters *sigma* and *tau*, the contraction ς must be equal to the said numerical power in calculating those two Letters *uncontractedly* $\sigma\tau$, i. e. 500; for it is useless to affirm that the επισημων or *cypher* ς' is allowed for the purpose of representing the two Letters Σ and \Tau *at one time*, and yet that it has not the same power as those two Letters *at another time*, which would be a palpable contradiction in terms, and, therefore, if the επισημων or *cypher* ς' may in every case be considered as *equal to*, or used in the same manner as the *contraction* or ligature ς or $\sigma\tau$, then the επισημων or *cypher* ς' must in every way be equal to the contraction ς ; but the επισημων or *cypher* ς' is not in any possible case equal to the contraction ς , because the former is equal to the Number 6, and the latter (in its *contracted* form) signifies no number, but in its *uncontracted* form is equal to 500; therefore, if the episèmon ς' is the supposed representative of *sigma* and *tau* ς or $\sigma\tau$, as the *latter two LETTERS* are *equal to* 500, so must the former (as the representative of the latter,) be equal to 500; because 'things which are equal to

the same are equal to one another.' But as the *επισημόν* or stenographical character ζ' is a *cypher*, and no letter, or letters, of the Greek alphabet, and is used for the number 6: so it cannot possibly be the true representative of the well known contraction or ligature ζ , either in *Letters, Identity, Utility*, or *orthographical appellation*, because of its distinct locality, appellation, and numerical uses, as set forth in the Greek grammars. The episèmon ζ' is never classed with the 24 letters of the Greek alphabet, nor is it to be found among the numerous Greek contractions or ligatures of certain definite letters, and the only place where it is to be found is in the UNIT *Class of Numerals*, which consists of *this Cypher*, with the Eight First Letters of the Alphabet.

It must be observed then that the cypher ζ' , called by grammarians *επισημόν Ταῦ*, or episèmon ζ' is used as a *numerical character*, that it ¹existed in St. John's time, and was invented to supply the place of the obsolete Æolic di-gamma or double gamma, anciently used for the number 6. The *three characters* or *cyphers* denominated *επισημόν Ταῦ*, 6....*επισημόν Κορνά*, 90... and *επισημόν Σωτῆ*, 900, have been collaterally used not as, but in unison with the Letters to make up their deficiency, for the purposes of common calculations, and not for the unintelligible and unorthographical use of making the word *Ἄποστολος* subserve the object of Mr. Faber's hypothesis, which would

¹ See *three* examples of this numerical episèmon ζ' in Irenæus, lib. V. c. xxix. p. 446 and 447. Edit. Grabe, Oxon. 1702.

convert the cypher ς' , equal to 6, into the contraction ς equal to nothing, though its *component Letters* are equal to 500. If it could ever be established that the *επισημον* or cypher, or character ς' , may be used in the same manner as *sigma* and *tau*, *contractedly* and *uncontractedly*, (as it may be without doubt, if it can be proved equal to, or homogeneous with the contraction ς ,) that is, first with the power of 6, or 6,000 ;—then, 500, or 500,000, just as it may suit the taste of the writer, (and if it be possible that the two letters of the contraction ς or $\sigma\tau$ may be used separately when the number of any *name* is to be calculated; for *names* are always *composed of Letters*, and *not Cyphers*,) then there would be no end to the vain and frivolous speculations which must ensue from such arbitrary use of a *quadruple power*, and consequently, no Greek word, or name of a Man, which had the Greek contraction ς in it, could ever produce any *specific* or *satisfactory number*, on account of the capricious use thus made of the episèmon ς' , as identical with the contraction ς . For as the episèmon ς is already equal to 6, and 6,000 ; if the episèmon ς' be equal to the contraction ς , the latter is also equal to 500, and 500,000, because sigma and tau, which are equal to the contraction ς , are separately or *uncontractedly* equal to the latter numbers, according as the Mark (similar to an acute accent, as ',) is placed *above* or *below* them. [See the Table at the end.] Who, then, on these data is to decide the merits of the question at issue ? Mr. Faber? or Grecian antiquity ? Surely the latter !!!

The three Episēma or Stenographical Cyphers have no necessary or specific affinity, reference to, or dependence upon the 24 Greek LETTERS, either in *contracted* or *uncontracted* form, being totally independent of them, because the latter are alone used in calculating Names, &c. ; nor are the three *επισημα* any of the regular *contractions*, or *abbreviations*, or *ligatures* of *certain Greek letters* ; as is manifest by their distinct appellations and irregular *ex-alphabetical situations*, when they are used among the Greek letters for the purpose of calculation. Mr. Faber, with all his ingenuity and logic, cannot find the two stenographical cyphers, Κοντα, which is denoted by the characters Τ...Σ...Λ, and Σαντι, which is written Ζ', either among the regular Greek contractions of letters themselves, in any Greek *Lexicon* or *Grammar* extant : for each of these stenographical cyphers has a certain *definite* and *independent* appellation, which it most distinctly retains, when used *among* (not for) the letters of the Greek Alphabet in calculating numbers, and this is their *ONLY legitimate use*, for they have nothing to do with the genius of the Greek language or of Grecian *orthography* ; nor indeed are they ever seen in any *Greek words* or *names* of any kind, and therefore must be rejected from such *equivocal* position, because if they are once made to *correspond with*, *represent*, or *usurp* the places of the LETTERS, they are no longer of that specific use for which they were primarily invented and adopted as *numeral characters* or cyphers.

Moreover, if the *επισημόν* or cypher ς' were in truth the same character as the Greek contraction of sigma and tau, or ς , why then is the former called *επισημόν Ταῦ*, or episèmon ς' , by Grammarians? Is it not for the sake of distinction, and that we may avoid such a confusion of *orthography* as that which Mr. Faber, Archdeacon Wrangham, Bishop Bossuet, and others have introduced in the spurious use of the episèmon ς' for the contraction ς in the word *Ἄποςτατης*, by supposing them to be of one and the same numerical value? The truth is, the episèmon ς' is a cypher and numerically equal to 6, or 6,000; but the stenographical contraction of sigma and tau, ς , is of no numerical value whatsoever; for if it were equal to the latter in *Letters*, it would also be equal to it in *numbers*, i. e. 500, or 500,000, which we know from all grammarians and lexicographers is not true. Moreover, if the episèmon ς' were derived from the stock of the ancient Æolic di-gamma, ‘*by rounding off its angles*,’ as the learned Dr. Marsh, Bishop of Peterboro’ (although combated by Mr. Faber,) concludes, from its being used in the *sixth place* among the letters, when calculating the Number 6 by means of *one single character*; (instead of the two separate letters, alpha and epsilon, ($\alpha\epsilon$) or bêta and delta, ($\beta\delta'$) which are commonly used to denote 6 in names;) then it proves worse than nothing for Mr. Faber’s very whimsical argument, which *rests* upon a mere PROBABILITY; and this even according to *his own admission*. I consider, therefore, that Mr. Faber has asserted much, but proved nothing satisfactorily:

and that it would have been far better if he had left this numerical enigma as he had stated it in his¹. *first work on this subject*, in which he very properly sanctioned the opinion of Irenæus concerning the name Λατεῖνος. It would, I repeat, have been better if he had not commenced *de novo*, by introducing the subject in a most unintelligible point of view in his² “*Sacred Calendar of Prophecy*,” by the use of the word Αὐτοτάτης, which, in my humble opinion, is the most unsatisfactory substitute which he could have chosen, knowing, as he must have known, how much polemical discussion had been already ventured to no settled purpose on this sacred enigma.

There is reason to admit that the επισημων, or stenographical cypher ζ', is very properly used to denote the number 6 in calculating numbers *indifferently*, and, that, in *one form of it out of four*, it bears some tolerable resemblance to the contraction ζ; it may be likewise noticed that *one form* of the SIGMA (ς) out of four has also a tolerable resemblance to the contraction ζ, as well as the episēmon ζ', but they are not very difficult to distinguish ; besides which, the meaning of the Greek word επισημων, if I mistake not, implies, I might say determines, that it ought to have a *mark* (similar perhaps to an acute accent) either *above* or *below it* (ζ' or ζ) as its *distinguishing characteristic*, and with which it is,

¹ Dissertation on the Prophecies relative to the great period of 1260 Years. Vol. ii. p. 335.

² Sacred Calendar of Prophecy, Vol. iii. Book V. chap. iv. from p. 240, to 242.

or ought to be, invariably written, so that it may be described in Latin phraseology—"Signum, in quo aliqua sunt signa, quibus ab aliis discernitur." This SIGN OR MARK Mr. Faber has very prudently omitted in the same way that he has left out the *circumflex accent* (^) over the *iota* in the name Ααρίων after having rejected the *epsilon* (ε)—he has also omitted the *epsilon* and *circumflex accent* over the *iota* in the name Τετρά, by writing it Ττρά, which shews at once that he is more ready to reject a *letter ... circumflex-accent* ... and *mark* .. merely because he wishes that they should not be there, than he is to bring forward authorities to prove that *his orthography is legitimate*.

But I never can admit, without very substantial proof, the propriety of metamorphosing the επισημόν or cypher ζ' into an *identity* with the two LETTERS Σ and Τ, of which the contraction ζ is decidedly composed, and then using them *ad libitum*; for how can an episēmon or cypher be wrested into an equality with two Letters but by a forgery of Orthography? since it is evident that two stenographical characters which are decidedly different in their appellations, meaning, use, and numerical value can never be one and the same character at the same time; but the moment it is the one, it ceases to be the other: so that either the επισημόν or cypher ζ' is the regular contraction ζ (or σι) or it IS NOT. Now the επισημόν or cypher with the *mark above it* (ζ') is equal to 6; and the same επισημόν by a *subjoined mark* (ζ) is equal to 6,000; and the regular contraction

ς being equal to two separate letters σ and τ , which, when used *separately* or *uncontractedly* in calculating *names*, *words*, &c. (the method always adopted by the Greeks in reference to the 24 letters of the Greek alphabet) are equal to the combined numbers of 500, or 500,000;¹ but the contraction of $\sigma\tau$, i. e. ς , is never used to denote any number, and therefore, whatever *resemblance* the *episēmon* may bear to the *contraction*, or the *contraction* to the *episēmon*, they are in reality no more assimilated to one another than the Cypher nought 0 is to the Letter O.

It must therefore be difficult to conceive how concinity, homogeneity, or any similar process can amalgamate these two distinct characters together; for every Greek student must know that the contraction ς is an abbreviation or ligature of two letters; but that the *επισημός Ταῦ*, or cypher ς' , is merely an arbitrary character occasionally introduced between ε and ζ to represent 6, in lieu of the obsolete Æolic di-gamma, and as the substitute for α and ε (ᾳ) when it is more convenient to represent the number 6 by ONE NUMERICAL CHARACTER or cypher than by two *separate letters*; which letters (viz. α and ε) are generally used for the number 6, when the cypher ς' is not employed. Moreover, if the *επισημός Ταῦ* be used by grammarians as a *double letter* belonging to the Greek Alphabet, then of course it must be the ancient Æolic di-gamma revived in some

¹ See the Table of Numbers at the end of this work.

OBSERVATIONS ON THE THREE GREEK CYPHERS. 49

stenographical form of it; but it is certain that it was anciently used for 6, being put in the 6th place among the letters, viz. between ε and ζ, and this circumstance would not in the least facilitate Mr. Faber's argument, because Τ or ΤΓ, and σ or σ¹, are obviously different from each other. It is evident, therefore, that the *επισημων Ταυ*, or Cypher σ', with a MARK over it similar to an acute accent, demonstrates that it is a *cypher*, and nothing but a cypher, and numerically equal to 6; but to make the stenographical episēmon σ', synonymous with the abbreviation of *sigma* and *tau* Σ, which is unquestionably equal to *two separate letters*, is to make 6 equal to 500, and 6,000 equal to 500,000, a result preposterous enough where “*wisdom*” and “*understanding*” are to be in special exercise. And as Mr. Faber has so ingeniously discovered that “*Blasphemy denotes Apostacy*,” perhaps he can equally demonstrate in what manner the two letters Σ and τ may be made to denote the *επισημων Ταυ* or cypher σ', a discovery which very happily has not yet been made by the learned in the past or present generations; although the ingenuity and subtlety of the learned *Bishop Bossuet* and other *Romanists* have been employed in order to produce such a belief among the credulous. However, the Apostle Paul exhorts Christian men to¹ “*Prove all things*” ... and then ... to “*hold fast that which is good*,” and by this rule, *Bishop Bossuet*, and an anonymous writer who has pub-

¹ 1 Thess. v. 21.

lished a work, entitled "*Les Précurseurs de l'Anti-christ*," at Lyons in 1817, *Mr. Faber*, his coadjutor, *Archdeacon Wrangham*, and others, must re-examine their premises, which are founded on FICTION and *not on FACT*.

CHAPTER V.

ON THE RESULT OF THAT BRANCH OF MR. FABER'S HYPOTHESIS, WHICH IDENTIFIES THE EPISÈMON ς' WITH THE CONTRACTION ς .

To set up and establish *de novo*, that because *one form* of the *episèmon* ς' , and the *contraction* ς , are somewhat similar in appearance, they are therefore the same in utility and purpose, is to do violence both to common sense and experience. It is contrary to all grammatical precedent as it respects *orthography*, and decidedly tends to undermine and vitiate the Integrity of the Greek characters, by confusing the LETTERS, CYPHERS, and CONTRACTIONS together, which have for generations past been preserved *distinct*, as well in use as in appellation. Moreover, such a commixture would lead the divinity student into the most useless and perplexing ambiguities upon SETTLED POINTS; and here I shall perhaps be excused for introducing some remarks upon the futility of Dr. Adam Clarke's endeavours to prove

from the ARABIC tongue that the *original*¹ HEBREW word נָחַשׁ *nachash*, which the SEPTUAGINT *translators* have rendered by ὄφες, was *not* the SERPENT, but the APE or OURAN-OUTANG. How preposterous truly are the *modern criticisms* vented both on a NAME and an EPISÈMON, against the most indubitable testimonies of *Holy-writ*, *Grammar*, and *long-established use*! How arrogant and contemptible the ingenuity, arguments, and assertions of learned men, who aspire to the appearance of more wisdom than ever the Spirit of Inspiration vouchsafed to MOSES, or to CHRIST, and his APOSTLES, who, in allusion to the words of Moses, have applied the² WORD ὄφες (which has *no other meaning than that of SERPENT*,) to the DEVIL and SATAN. Whatever respect then, or deference may be due to the learning, piety, gifts, and opinions of Dr. Adam Clarke as an oriental scholar, Biblical critic, and commentator, it is nevertheless evident that the unprecedented latitude which the learned Doctor has taken in explaining the HEBREW word נָחַשׁ NACHASH, ὄφες, or SERPENT, which tempted³ EVE, has not contributed to the *satisfaction* of the religious world, any more than pleased those of his own communion. The Doctor, to supply a fancied deficiency in the HEBREW *Original*, has, by recourse to the ARABIC and its *derivatives*, (because IT seemed more to serve his particular purpose,) sacrificed truth to a vain imagination. To this end he has put his etymological

¹ Gen. iii. i. 4.

² Matt. x. 16. 2 Cor. xi. 3. Rev. xii. 9; xx. 2.

³ Gen. iii. 1, compared with 2 Cor. xi. 3.

genius to the stretch to find out meanings never contemplated by the sacred penmen. But as the *Greek Septuagint* has rendered the *Hebrew word* וְרָא by ὄφεις or SERPENT, and the *Greek Text* of the New Testament has admitted the same reading—*ὥς δ οφίς Εταῖ εξηπάτησεν εἰς τὴν πανουργίαν αὐτῆς*,—“ As the SERPENT beguiled EVE through his subtlety,” &c. it must be the imperative duty of every Christian to receive this sure and infallible testimony of the HOLY SPIRIT by the hand of the *Apostle PAUL*, who, although he wrote his Epistles to the primitive Christian churches in *Greek*, was nevertheless, a JEW, as he says, in comparing himself with other apostles—“ *I suppose I was not a whit behind the very chiefest apostles.*” “ *Are they HEBREWS?* so am I. *Are they ISRAELITES?* so am I. *Are they the seed of ABRAHAM?* so am I.”¹—And concerning *circumcision*, and the *Tribe* from which he sprung and the *Sect* to which he belonged—he says, “ *Circumcised the eighth day, of the STOCK of ISRAEL, of the TRIBE of BENJAMIN, an HEBREW of the HEBREWS; as touching the LAW a PHARISEE.*”² Moreover, St. Paul in declaring his *Conversion*, has informed us of the name of the *city* in which he was born, the *person* by whom, and the *manner* in which he was educated, from which we may infer that he was learned in the “ *LAW of the FATHERS,*” and in his *defence of the Gospel* he declares himself a JEW, and spoke to the people in the *HEBREW TONGUE*, after the following manner,—“ *And when there was made*

¹ 2 Cor. xi. 5, 22.

² Philip. iii. 5.

a great silence, he spake unto them in the HEBREW TONGUE, saying, *Men, Brethren, and Fathers,* hear ye *my defence* which I make now unto you, (and when they heard that he *spake in the HEBREW TONGUE* to them, they kept the MORE SILENCE; and he saith,) I am verily a man which am a JEW, *born* in TARSUS, a *City in CILICIA*, yet brought up in *this City*,” (viz. Jerusalem) “at the feet of *Gamaliel*, and TAUGHT according to the PERFECT MANNER of the LAW of the FATHERS,”¹ &c. Now then it is most unreasonable to suppose that St. Paul, who was a Jew, and an *inspired Apostle*—and who calls himself an “HEBREW of the HEBREWS”—and declares that he was “taught according to the PERFECT MANNER of the LAW of the FATHERS,” could have been *ignorant* of the 3rd Chapter of the Book of Genesis, wherein the Original Curse was pronounced upon the *וְיָתֵר Nachash* or *Ὥρος*, or Serpent: seeing that the same Apostle WROTE his EPISTLES to the CHURCHES in GREEK, with which LANGUAGE, therefore, he must necessarily have been *thoroughly conversant*. It is clear enough what was the *opinion* of St. Paul concerning the *Nachash* or *Serpent*,² and to disbelieve his Testimony is to invalidate the TRUTH of GOD’S WORD, which is a *hazardous experiment*. Furthermore—as ALL the APOSTLES were endued with the *miraculous Gift of Tongues*³ by the *Agency of the HOLY SPIRIT*, under whose immediate influences they spake with *New Tongues* on the day of Pentecost, and by whose *instrumentality*

¹ Acts xxi. 40; xxii. 1—3.

² 2 Cor. xi. 3.

³ Acts ii.

they were subsequently enabled to write the NEW TESTAMENT SCRIPTURES, (and ALL SCRIPTURE is given by INSPIRATION of GOD,"¹) SO THEY would have been able, in *editing the Gospels, Epistles*, and the Book of Revelation, to have *discerned* what was "the MIND of the SPIRIT,"² in reference to the word נַחַשׁ *Nachash*, which, by the *Septuagint*, is translated ὄφις, and to suppose the *contrary* of this, is to *believe MAN rather than GOD*, and to place Dr. Adam Clarke upon *higher scriptural ground* of INSPIRATION and INTERPRETATION, than CHRIST or his APOSTLES; for, if the HOLY SCRIPTURES be the STANDARD of *divine knowledge* and *truth*, then it is clear enough that the novel Opinion of the learned Doctor is GROUNLESS; for it not only comes under the class of "DOUBTFUL DISPUTATIONS";³ but under the censure of God himself, concerning whose sacred "ORACLES" St. Paul says,⁴ "Let God be true, but every man a liar."

Again: ST. JOHN in his *Revelations* has afforded us an additional testimony to the word οφίς as being originally applicable to the NACHASH or SERPENT.⁵ Καὶ ἐβλήθη ὁ Δράκων ὁ μέγας, ὁ ΟΦΙΣ ὁ ἀρχαῖος, ὁ καλέμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλάνη τὴν οἰκουμένην ὅλην, Καὶ ... ὁ ΟΦΙΣ, &c. "And the great DRAGON was cast out, that old SERPENT, called the DEVIL, and SATAN, which deceiveth the whole world:"—"And" ... "the SERPENT," &c. Also the same evangelist has repeated his testimony on this subject in similar words,⁶

¹ 2 Tim. iii. 16; 2 Peter i. 19—21. ² Rom. viii. 27. ³ Rom. xiv. 1.

⁴ Rom. iii. 2 and 4. ⁵ Rev. xii. 9, 15. ⁶ Rev. xx. 2.

Καὶ ἐκράτησε τὸν Δράκοντα, τὸν ΟΦΙΝ τοῦ Αρχῶν, ὃς ἐστι Διάβολος καὶ Σατανᾶς—“ And he laid hold on the *Dragon*, that old SERPENT, which is the DEVIL and SATAN.” Moreover, Christ admonished his Disciples to be¹—φρόνιμοι ὡς ἡ ΟΦΕΙΣ—“ Wise as SERPENTS,” no doubt in allusion to the expression of Moses; and can it be doubted that He knew the *character* and *proper designation* of THE NACHASH? To do so would be scepticism indeed! We have then the concurrent testimony of CHRIST, ST. PAUL, and ST. JOHN; and to deny their *threefold* testimony (as well as that of the *Septuagint*,) concerning “ the old Serpent” is to make the HOLY SPIRIT the author of falsehood. CHRIST imputes to the ΟΦΙΣ or SERPENT—“ *Wisdom*.” ST. PAUL “ *guile*” and “ *subtilty*,” and ST. JOHN “ *deceit*;” but Dr. Adam Clarke has not advanced any proof in favour of the *imaginary* wisdom of the *Monkey species* ABOVE the SERPENT. Wherefore, as the Greek word ΟΦΙΣ never means an *Ouran-outang*, but *only a SERPENT*, and Dr. Adam Clarke has not proved his point in the least degree from the HEBREW, surely the ARABIC meanings can never be considered *conclusive*, while they are AT VARIANCE with the ORIGINAL TEXT of the GREEK TESTAMENT: for if we admit that the ARABIC derivation ought to be *preferred* to the HEBREW *use*, we shall presently establish the PAPAL SYSTEM, of *preferring* the LATIN *translation* to the HEBREW and GREEK ORIGINALS.

I now leave the *Nachash* of Dr. Clarke to its fate,

¹ Matt. x. 16.

OBSERVATIONS ON THE CYPHERS CONTINUED. 57

and proceed more at large to consider the complete inconsistency of Mr. Faber in the very erroneous view he has taken of the *εισημον* Ταυ or cypher ς' , which demonstrates *his orthography* to be *utterly spurious*, and indefensible before the *correctness* of IRENÆUS whose *orthography* MUST stand, until some far more accurate grammarian than Mr. Faber shall arise to supplant it.

It is evident that Mr. Faber has carelessly or intentionally omitted an important point (to which I have already alluded) connected with the *εισημον* or cypher ς' , viz. that it ought always to have an accent or *Mark of distinction* placed above or below it: how else are we to know its numerical value? When the *Mark* is placed *above*, it is equal to 6; but when the *Mark* is placed *below*, it is equal to 6,000—thus $\chi\xi\varsigma'$ is equal to 666, but $\chi\xi\varsigma$ to 666,000, the proof of which I have shown more clearly in an *Alphabetical and Arithmetical Table at the end of this work*. How then the literary world can know when the *εισημον* or cypher ς' used without the *Mark* denotes 6, and when 6,000, remains for Mr. Faber to demonstrate!! And little as may be thought of this OMISSION, the fact is, that it destroys the *stability* of his argument; for when the THREE *εισημα* or CYPHERS are used numerically among the *Greek LETTERS*, then this *Mark* is the distinguishing characteristic of each in calculation, without which there would be no means of ascertaining the precise number belonging to any NAME, WORD, &c. unless the number were written in words at full

length, as *ιερίσιος ἔπικυρα ξ,* instead of the numerals $\chi\xi\varsigma'$.

Indeed there is no satisfactory reason which can be given for the use of any *one* of the *three enigma or cyphers*, in lieu of the regular LETTERS of the Greek alphabet, when calculating the number contained in the NAME of any MAN, Woman, City, Church, Kingdom, &c. : for the same reason which would admit ONE *enigma* to such ALPHABETICAL use and order, would likewise admit the other two : but happily no instance or evidence can be adduced for such promiscuous use among the ancient Greeks, nor was ever dreamed of till the Rev. George Stanley Faber, Archdeacon Wrangham, Bishop Bossuet, and others, invented this unintelligible scheme ; and their authorities are sufficiently modern, and co-eval with Dr. Adam Clarke's interpretation of the *וְרַא Nachash*, and in my opinion quite as absurd. I would therefore plainly put the question to Mr. Faber, and ask him how the numerals $\chi\xi\varsigma'$ could possibly produce the number 666 ? and this is surely coming to the point ! He would answer, no doubt—Put ς and τ together, and make a CONTRACTION of them—thus ς ; but when this is done the contraction ς must remain a contraction, and (whatever resemblance the EPISÈMON ς' may have to the CONTRACTION ς) the *enigma continues* an *enigma* from the nature of its use. And it has been proved that the CONTRACTION ς is equal to the TWO *separate LETTERS στ*, and the two separate letters $\sigma\tau$ are equal to 500, therefore the contraction,

if used as a *numeral*, is equal to 500—add to each the letters $\chi\xi$ —and ‘ if equals be added to equals the wholes are equal’... $\chi\xi\sigma\tau$ is equal to $\chi\xi\varsigma$; but $\chi\xi\sigma\tau$ is equal to 1160, therefore $\chi\xi\varsigma$ is equal to 1160, and by Mr. Faber’s hypothesis $\chi\xi\varsigma'$ is equal to $\chi\xi\varsigma$... therefore 666 is equal to 1160, ‘ the less to the greater which is absurd’... therefore the CYPHER or *EPISÈMON* is NOT equivalent to the CONTRACTION : and thus we PROVE that the *conclusion* of Mr. Faber is *not founded upon true premises*.

Moreover, as the ancient Æolic DI-GAMMA formerly occupied the *6th place* among the LETTERS of the Greek alphabet, so it was then used numerically for *six*, and possibly for this reason, that as the *single gamma* (being the *third letter*) was used for the number 3, so the *di-gamma* was used for 6, because twice 3 = 6. Furthermore, as the *di-gamma* was originally put in the *sixth place* among the Letters to denote 6, so it is more than probable that the *episèmon* ς' which has occupied the *6th place* (of the *obsolete di-gamma*) must be equal to 6. And on the same ground, if, (as Mr. Faber supposes,) the *contraction* ς be the *same character* as the *episèmon* ς' —then the *contraction* ς is also equal to 6. But I have shown that σ and τ in their UNCONTRACTED form are equal to 500, and 500,000, and that the *episèmon* ς' or ς , is equal to 6, and 6,000, and therefore some mode of clearing up these glaring incongruities, and of establishing their quantities and qualities according to some *consistent rule*, must be sought :... this *Rule* Mr. Faber has either overlooked or rejected.

After sundry other observations, Mr. Faber very complacently instructs us in the following manner:—

¹ ‘ IV. At the close of these remarks, I cannot refrain from noticing *the very singular manner* in which the CONTRACTION OR CYPHER ς came to be employed for the purpose of expressing the Number 6.’

If Mr. Faber himself ‘cannot refrain from noticing the *very singular manner* in which the CONTRACTION OR CYPHER ς came to be employed for the purpose of expressing the Number 6;’ how can we ‘refrain from noticing’ his most astonishing singularity in coupling the *επισημον* Ταῦ, or CYPHER ς' , with the CONTRACTION of σ and τ , or ς , and *omitting the MARK over the EPISÈMON* ς' , as if no such *Mark* had ever existed, which *Mark* however *denotes it*, in the clearest manner possible, to be the EPISÈMON or CYPHER ς' , and NOT *the contraction* of σ and τ or ς . Mr. Faber has also *left out* the ϵ both in Λατēινoς, and Τēιτaν, together with the *circumflex accent*, Λaτīnōs...Tītav, and has written them each with an *acute accent* as Λaτīnōs...Tītav, contrary to the example of Irenaeus, and all the other Greek writers. He has also converted βλaσφημoς into Απoστaτης; and, lastly, he has employed the *επισημον* Τaν, or *cypher* ς' as the *representative* of the CONTRACTION ς in the word Απoστaτης. Hence we infer that there is *no sort of fairness*, either in his *argument* or *orthography*.

¹ Faber's Sacred Calendar of Prophecy, Vol. iii. Book V. Ch. iv. P. 238.

CHAPTER VI.

ON THE THREE EPISÈMA, WITH A NUMEROUS
SELECTION OF AUTHORITIES FOR THE USE OF
THE MARK (') OVER THE EPISÈMON OR CYPHER
ς.

THERE are two other *επισημα* or *cyphers*, (besides the *επισημον* Τav. V. Σ. or ς') the first of which is called Κοττα, the *characters* are thus written Κ. Σ or Λ', with the *Mark above* Λ' it is equal to 90 . . . and *below* Λ, to 90,000 . . . and the second cypher is the *επισημον* Σαντι, the character of which is Ζ' (so called because composed of the ancient *σημα* inverted, with a part of the greek π enclosed) and with the *Mark above* Ζ' it is equal to 900, but *below* Ζ it is equal to 900,000. Now then as the Apostle John wrote his Revelations in the *Greek Language*, in which Book the *number* χξς' or 666 is found, and as he informs us there that *Jesus Christ* is¹ “the Αλφα” (Α) and Ωμεγα (Ω)

¹ Rev. i. 8, 11, 17; xxi. 6; xxii. 13.

"The FIRST and the LAST," therefore we conclude that the *two LETTERS*, Α and Ω, were the *First* and *Last Letters* of the *Greek Alphabet* in the days of St. John ; but the ~~enigma~~ or *cypher* called Σαρ. ϒ is evidently placed by Grammarians *after* Ω, which is the *last Letter* of the Greek Alphabet, and, therefore, though apparently composed of two separate Letters, yet we know that it cannot be used *for* such two letters, inasmuch as that it is neither to be found in the Greek Alphabet, *nor among the numerous greek contractions*, and that it is always placed *after* Ομέγα ; it must therefore be a forgery to attempt the insertion of this character within the limits of the *greek alphabet* in the present day. As for the *episēmon* Κόστα . . . Τ. Σ or Ι' it is clear enough that it has neither the appellation of, nor resemblance to any *Greek Letters*, or *Contractions* whatsoever, and consequently cannot be admitted among either of them, but is only used occasionally to denote 90, or 90,000. It may be observed here that the last form of the Κόστα is somewhat like the Hebrew ב' *lamed*. Why then should Mr. Faber be so zealous as to prefer one particular form of the ~~enigma~~ Ταυ, or *cypher* Σ' when it has, I believe, *three other forms*, and it would be difficult, if not impossible, for him to decide which of them approximated the nearest to the original character ? If however he could determine the point to the greatest possible nicety, still the ~~enigma~~ would continue to be the ~~enigma~~ or *cypher* Σ' to the last. I should be glad therefore to learn from Mr. Faber what *double letters* of the

greek alphabet the two last mentioned *επισημα* (viz. Κοντα and Σαντι) may be entitled to hold in the *alphabetical scale of the greek LETTERS* or *table of CONTRACTIONS*? For if the substitute of the obsolete δι-γαμμα, which is now styled *επισημων Ταυ*, or ς' may be revived with the established novel power of two distinct letters—*σιγμα* and *ταυ* . . . *contracted*—why may not the other two *επισημα* or cyphers assume the form and value of *double letters*, or the *ligatures of such?* (viz. Κοντα, the characters of which are Κ. Σ or Λ' . . . and Σαντι, the character of which is Ζ'.) Till the precise and individual value of these two latter *επισημα* be established beyond controversy, I conceive that Mr. Faber's argument proves nothing for the 'homogeneous' interchange of βλασφημος and Αποσατης, and his subsequent calculation of the *επισημων* or *cypher* ς' as if it were the true and undeniably Representative of the *contraction* ς or *στ*; which is most absurd, because the *επισημων* or *cypher* ς has *not been proved* to be the legitimate and orthographical representative of the *contraction* in calculating *names of Men, cities, words, &c.* For the same reason that would raise the *επισημων Ταυ* or *cypher* ς' to the rank and numerical value of the *contraction* ς , which is equal to *two Letters*, would also raise the *επισημων Κοντα* . . . and *επισημων Σαντι* to a similar rank and numerical value with certain *contractions* or *Ligatures of certain other Letters*. Such a system however must inevitably do away with the present order and established value and intention of the three *επισημα* or numerical cyphers, which were

merely introduced for *numerical purposes* and to supply the deficiency of the Greek Alphabet which consists of twenty-four Letters.

If Mr. Faber had wished to make a complete NAME of a MAN, answerable to the “*wisdom*” and “*understanding*” of which St. John speaks, it is certain that he would have had recourse to the twenty-four LETTERS of the greek alphabet, and to *them only*, in the same manner *Irenæus* has, by the production of *three proper names* as Εὐαρθρος . . . Λατένιος . . . and Τεῦτας . . . and in which method IRENÆUS has been followed by HIPPOLYTUS MARTYR . . . ARETAS . . . and all judicious commentators who have written upon the Number 666; but to render the word βλασφημος synonymous with Αποστατης, and then to convert the επισημον Ταυ or cypher σ' into the contraction ξ, is no mark of a scholar; for after all is said and done, APOSTATES must remain an indefinite and ANONYMOUS character, having nothing whatever to do with the name of a MAN—whereas it must be remembered that it is the NUMBER conjointly with the NAME of a MAN of which St. John speaks; for the NUMBER of a MAN must imply the NAME of a MAN, and the NAME of the MAN must imply the LETTERS of HIS NAME, and the LETTERS of HIS NAME must CONTAIN “the NUMBER of HIS NAME” which is declared to be χξξ' or 666, but of which a numerical επισημον or cypher can be no legitimate PART; because, by the spurious use of the episemon ξ' as the supposed representative of the contraction of στ or ξ in the word Αποστατης an HIATUS

is thereby produced by the ABSENCE OF THE CONTRACTION ς which is *equal to two letters*; viz. σ and τ : or a REDUNDANCY OF NUMBERS is produced by the *retention* of the *said two Letters* in their UNCONTRACTED form, whereupon comes the *destruction of Mr. Faber's opinion* . . and, therefore, the *indefinite word Ατοσατης* or *Ατοσλατης* in its CONTRACTED OR UNCONTRACTED form, can have *nothing to do with the NAME or NUMBER of THE BEAST*, which is that of a MAN, whose *proper and Appellative Name* has been *better CONJECTURED upon more authentic PREMISES* by St. Irenæus, &c.

It may be noted here that when any of the foregoing $\epsilonπισημα$ are used *in unison with the LETTERS* of the greek alphabet, they INvariably *specify NUMBERS* and *not LETTERS OR CONTRACTIONS* of *any sort or description*, and that therefore, according to the *Greek mode of calculation*, they ought to have a *small Mark, similar to an acute accent, over them* as ς' or *UNDER them* as ς and so with the other two $\epsilonπισημα$ (viz. $\kappa\alpha$ and $\sigma\alpha$) in order to shew their *distinct numerical power*, i. e. whether they are meant to denote 6, or 6,000 . . . 90, or 90,000 . . . 900, or 900,000. And this *little Mark, or Dot, or Accent* (· -) in whatever form it may be made is *enough*, not only to distinguish the *episemon* ς' from the contraction ς (which latter has *no such Mark, or Dot, or Accent* belonging to it at any time, and consequently *no such number* as the *episemon* ς' , because the *Mark* is the *distinguishing characteristic of the number represented by it*) but it equally

demonstrates the *insufficiency* of *Mr. Faber's argument* and *orthography*; for the *omission of this Mark* renders them null and void, [see my remarks annexed to the TABLE of the GREEK LETTERS, &c. at the end of this work], and if this subject were propounded to the most learned *Grecians* for their impartial decision, I have not the smallest shadow of a doubt that they would immediately give their verdict in favour of *retaining this distinctive Mark*. At all events **IRENAEUS** in the *three following instances* uses the **MARK ABOVE the EPISÈMON** σ'.

¹ καταλλήλως οὖν καὶ τὸ ὄνομα αὐτῶν ἔξει τὸν ἀριθμὸν χξσ'.

And in speaking of the height and breadth of Nebuchadnezzar's image, he writes—

μέχρις ὃ ἡ τὸν Ναβουχοδονόσωρ ἀναστάσισα εἰκὼν, ἥτις ὑψος μὲν ἔιχε πηχῶν ἐξηκοντα, εῦρος δὲ πηχῶν σ'.

And in expressing his opinion concerning what the *Number of the Name of the Beast* should represent, in whom all apostacy, and injustice, and wickedness, and false prophecy, and deceit, would concentrate, he says—

τὸν ἀριθμὸν, ὃς ἔιρηται, σημαίνοντος τῷ ὀνόματος, ἐις ὃν συγκεφαλαιῶται τὸν σ' ἐτῶν πᾶσα ἀποσατία, καὶ ἀδικία, καὶ πονηρία.

See also the *WORKS of GALEN* in 3 vols. folio, (*Greek,*) published at *BASIL* 1538, wherein the *episèmon* σ' (with the *Mark over it*) is of frequent occurrence.

¹ **IRENAEUS.** Lib. V. cap. xxix. p. 446, 447. Edit. Grabe. London, 1702.

GREEK GRAMMARS.

The following GREEK GRAMMARS have the *Mark*, or *Dot*, or *Accent* placed above the *episèmon* ζ', when denoting the *Number* 6, viz.

The PORT ROYAL GREEK GRAMMAR.

A most copious Greek Grammar, entitled, ‘UNIVERSA GRAMMATICA GRÆCA. Per Alexandrum Scot, Scotum. LUGDUNI, 1614.’ Page 637. . . . ζ' . . . ἔκτη.

A very copious GREEK GRAMMAR, published in PARIS, 1655, entitled, ‘Nouvelle Méthode pour apprendre facilement LA LANGUE GRECQUE.’ Livre I. page 16, 17.

A GREEK GRAMMAR, published at PARIS, 1649, entitled, ‘Les Declinaisons Grecques.’ Page 226.

A GREEK GRAMMAR, published at GOUDA, in South Holland, in 1684, by Joannes Verwey. Page 10.

A WESTMINSTER GREEK GRAMMAR, printed by Bonhamus Nortonus, 1634; another by John Redmayne, 1647; another by Edward Leedes, Master of the Grammar School at Bury in Suffolk, 1690; all of which, with many others, have the *Mark over the episèmon* ζ'.

GREEK LEXICONS, &c.

Also : in *SCAPULÆ LEXICON*,¹ under the head “ *De Græcorum Notis Arithmeticis* compendium ex HADRIANI Amerotis scriptis” ... and “ Ηκροδιανη de iisdem tractatus :” we have the *episèmon* ζ' with the *mark*, or *accent*, or *dot* over it as in the following examples, wherein the said *episèmon*, when used to denote the *Number 6*, or any **GREATER** number connected with six, is so written.

| | | |
|--------------|-------------|------------------------|
| III.ζ' | ξ | VI. 6. sex. |
| ΔΠΙ.ζ' | εκκαιδεκα. | XVI. 16. sexdecim. |
| ΔΔΠΙ.ξζ' | εικοσι εξ.. | XXVI. 26. viginti sex. |
| ΔΔΔΠΙ.λζ' | | XXXVI. 36. |
| ΔΔΔΔΠΙ.μζ' | | XLVI. 46. |
| [Δ]ΠΙ.νζ' | | LVI. 56. |
| [Δ]ΔΠΙ.ξζ' | | LXVI. 66. |
| [Δ]ΔΔΠΙ.οζ' | | LXXVI. 76. |
| [Δ]ΔΔΔΠΙ.πζ' | | LXXXVI. 86. |

Also : in a *Lexicon* entitled, “ *Pædagogus Græcus, sive LEXICON Latino Græcum,*” &c. by *Jacobus Bayer.* (Editio Quarta.) MOGUNTIUM. 1741. In *Appendix.*

Tabula et Notæ Numerorum.

6 ζ' III.

Also : *Stephens's Greek Concordance* of the New

¹ SCAPULA in Appendix ad Lexicon. Edit. Genevæ. An. 1616.

Testament—“*Stephani CONCORDANTIAE Græco-latinæ Testamenti Novi.*” (Editio secunda.) GENEVÆ. 1624, has *the mark over the episemon*, as ζ'.

GREEK TESTAMENTS.

So also: the following EDITIONS of the GREEK TESTAMENT, *British* and *Foreign*, have the *mark placed over the episemon* ζ' in the number χξζ'

| | |
|--|------------------|
| Novum Testamentum Græcè. ARGENTORATIUM. Apud Wolfium. A. D. 1524 | |
| Græcum. VENETIIS. Melchioris Sesæ.. | A. D. 1538 |
| Græcè. BASILEÆ. Apud Nicholaum | |
| Brylgerum..... | A. D. 1548 |
| Græcum. Ex Biblioteca Regia. LUTETIA. A. D. 1549 | |
| Græcè et Latinè. PARISIIS. Apud Robertum Granlon..... | A. D. 1549 |
| Testamentum Novum, &c. Beze Annotationes. GENEVÆ,..... A.D. | } 1564 } 1589 |
| Novum Testamentum Græcum. Excudebat. Henricus Stephanus A. D. 1576 | |
| Græcè et Latinè. <i>Ad Romanæ correctionis amussim LUGDUNI.</i>,.... A. D. 1612 | |
| Textui Græco conjuncta est versio Latina Vulgata, summorum Pontificum, SIXTI V. et CLEMENTIS VIII. LUTETIA PARIORUM..... | A. D. 1628 |
| cum Versione Latina Ariæ Montani, auctore Johanne Leusden. AMSTELODAMI. A. D. 1698 | |
| Græcè. Joannis Gregorii, &c. nuper Archidiac. Glocestriensis. OXONII. A. D. 1703 | |
| Græcè. Wetstenius. AMSTELAEDAMI.. A. D. 1711 | |
| Novum Testamentum Græcum. Christianus Schoettgenius. VRATISLAVIA, vel LIPSIAE..... A. D. 1765 | |

Also; the Greek Testaments of ERASMUS, MILL, GRIESBACH, BLOOMFIELD, VALPY, with many other editions, have *the mark over the episemon* ζ'.

So that upon the whole we may rest satisfied, from the unanimous authorities of GRAMMARIANS, LEXICOGRAPHERS, NEW TESTAMENT Editors, and a three-fold use of the *episēmon* by IRENÆUS, that this *Mark*, similar to an *acute accent*, would have been *obsolete* or *suppressed* had it been immaterial to the designation of the *εἰσηγμα* or *cipher* ς' as distinct from the *contraction* ς ; but its *past* and *present retention* (even in PAPAL EDITIONS of the *Greek Testament*), is conclusive enough for my argument. Furthermore, this *episēmon* ς' is PLACED by Grammarians BETWEEN ϵ and ζ , when used as a numeral to express 6; but if it be true that it is none other than the *contraction* ς (or $\sigma\tau$.) how is it that we do not find the *episēmon* ς' , placed BETWEEN ρ and υ in the regular TABLE of GREEK CONTRACTIONS? What, then, can be clearer than that this *episēmon* ς' is not the same as the *contraction* ς ? Can it be consistent with reason to suppose that its *true place* is BETWEEN *Epsilon* (ϵ) and *Zeta* (ζ), at one time, and BETWEEN *Rho* (ρ) and *Upsilon* (υ) at another? I must confess that such *loco-motive arrangements* are beyond my comprehension, yet Mr. Faber uses the “CONTRACTION OR CYPHER” as synonymous; but *Lycophron* and his Commentator *Tzetzes*, must settle this point with him. It is certain that the same thing cannot be predicted of the other two *εἰσηγμα*—viz. *Kappa* and *Sigma*, for they are no where to be found among the twenty-four GREEK LETTERS of the Alphabet, nor in the TABLE of the GREEK CONTRACTIONS, and, therefore, they

must remain *stationary*. I would further observe, that when the *episèmon* ς' cannot be used for the Number 6 among the *Letters* for calculating *Names*, &c. then the *letters* α and ϵ are its *equivalents in number*—as ($\alpha\epsilon$;) because α' equals 1, and ϵ equals 5; or else $\alpha\beta'$ or $\gamma\gamma'$ would equally produce the Number 6. And if neither the *episèmon* ς' , nor the LETTERS $\alpha\epsilon$, &c. are used to denote the number 6, then the *monosyllable* $\varepsilon\varepsilon'$ is its legitimate substitute; so that there is no sort of difficulty in making the Number 6 with the *Letters* of the Greek Alphabet, without having recourse to the *episèmon* ς' . In short, the 24 LETTERS of the Greek Alphabet are *always sufficient to calculate any numbers contained in Names of Men, Cities, Kingdoms, &c.* without the introduction of the three $\epsilon\sigma\eta\mu\alpha$, which are used only in calculating NUMBERS. The simple circumstance of the *episèmon* ς' having been *numerically placed BETWEEN* the 5th and 7th *Letters* of the Greek Alphabet to denote 6, shews most clearly that it is neither *one*, nor *two Letters*, nor the power of either; but a *distinct character* introduced into the vacuum of the di-gamma, arbitrarily filled up, when it is more convenient to express the Number 6 by *one cypher*, than by *two separate letters*, which are equal to it in point of numerical value—viz. $\alpha\epsilon'$ or $\alpha\beta'$ or $\gamma\gamma'$.

Mr. Faber has not produced one single example of the assumed use of the $\epsilon\sigma\eta\mu\alpha$ or *cypher* ς' for the *contraction* ς , which, in truth and reason, he ought to have done in order to satisfy the old school

of Divines, as well as to ground an Argument for discarding the Epsilon (ε) in Λατέινος; and when he has done so, we shall be better prepared to agree with him about the further propriety of interchanging the word βλασφημος with Αποσαρης, for which I cannot see any justifiable reason, either on *scriptural* or on *classical ground*.

CHAPTER VII.

ON THE PROPER USE OF THE MARK OR ACCENT,
WHEN PLACED ABOVE OR BELOW THE *επισημον* Ταῦ,
OR, CYPHER ζ' , WITH THE PROBABLE ORIGIN AND
USE OF THE SAID EPISÈMON.

FROM the abundant evidence given in the preceding Chapter, it may be considered conclusive, that the MARK being placed ABOVE the EPISÈMON ζ' , when it denotes 6 among the *Letters* of the Greek alphabet is then the CHARACTERISTIC distinguishing it from the form of the stenographical contraction of σ and τ , or ς , which never has, nor can have, any such *Mark* either *over* it or *under* it at any time or place ; for it is always the same in form and value wherever you may find it in words, whether in the *beginning* or *middle* of a word. It is only *one form* of the *επισημον* or *cypher* ζ' , which has induced Mr. Faber to suppose it to be of the same import with the *contraction* ς , but the other three forms of it Τ. V. ς . are so totally *dissimilar* to the *unchanging form* of the *contraction* ς , that there is not the slightest room

It may be presumed then that the *episèmon* ς' is some distinct character of an arbitrary form, *introduced for arithmetical purposes*, and *for arithmetical purposes only*: for what reason can be given that the said *episèmon* should have *two different appellations*, and occupy *two distinct situations*? Can it be supposed that amid such a vast variety of stenographical *Contractions* or Ligatures of Letters, the *Contraction* ς was the only proper character to represent the *επισημόν* Ταῦ, or *Cypher* ς' ? when, *before* the introduction of the said *episèmon*—the Di-gamma was used to denote the number 6—and α' or $\beta\delta'$, or $\gamma\gamma'$ would at any time specify 6, as far as it respects the LETTERS of the *Greek Alphabet*. It is evident that as the *επισημόν* or *Cypher* ς' is the *local representative* of the Di-gamma in calculations, and that the *Di-gamma* or its representative is *no part of the contraction* ς ; so there can be no more reason alleged for choosing the CONTRACTION ς (which is most certainly and unequivocally *composed of*, and equal to *TWO DISTINCT LETTERS*,) than there would be for choosing α' , which are *TWO DISTINCT LETTERS*, to denote 6, for this plain reason, that if Mr. Faber's hypothesis were true, then the *contraction* ς would not only denote the Nos. 6 and 6,000, but since the contraction ς is equal to the *TWO SEPARATE LETTERS* σ, the *contraction* ς would also denote 500, and 500,000, which is most ridiculous, because the *contraction* ς is *never used for arithmetical purposes*. As for the *two επισημά* or *Cyphers* Κοττά and Σαντί, they are evidently not in a

form common to any known *Letters* or *Contractions*, but *distinct characters*—and the episèmon Σωτὶς ς' is wholly *supplementary* to the Greek Letters and Contractions, and is neither one Letter nor two Letters, though perhaps compounded in form of *parts of two*. It must therefore be acknowledged that the *two episèma*, or Cyphers, Κοττα and Σωτὶς, which are occasionally used *amongst* the Letters, have been admitted into *alphabetical* (or rather *extra-alphabetical*) *order*, for *no other than arithmetical purposes*; that is, to denote **TENS**, and **HUNDREDS**; and consequently that the $\epsilon\pi\sigma\eta\mu\nu\tau$ Ταῦ, or *Cypher* ς' , which has been adopted for arithmetical purposes only, viz. to denote **UNITS**, can be no more necessary to the *framing of a Word*, or *Name of a MAN*, than either Κοττα or Σωτὶς would be, which is not at all. Therefore I am bold to say, that Mr. Faber will scarcely venture to try the experiment with the *two latter επισημα*, though he imagines he has succeeded so well with the *former*. So much then for those *probabilities* which Mr. Faber informs us, *amount to “moral certainties.”* It is highly probable that the $\epsilon\pi\sigma\eta\mu\nu\tau$ Ταῦ, or *Cypher* ς' , has been formed from the ancient di-gamma Τ by ‘rounding off its angles,’ (as Dr. Marsh thinks); but if not, there is no more reason why we should marvel at the *similarity* of the episèmon ς' to the *contraction* ς , than at the *dissimilar forms* which anciently existed between the *same Letter*; for example, take *Sigma*, Σ, σ., ς , c.. It were just as reasonable and necessary to endeavour to account for the *already-existing difference* between

retaining as we do *every jot and tittle of the OLD and NEW TESTAMENTS*, together with the *Liturgies, Formularies, &c.* of the *ancient Greek and Christian Churches*, rejecting nothing but the *false and base traditions of Men*, even the dross of their *LATIN or Papal superstitions*, and thus using the pure word of God (in *plain English*) in a Language fully understood by the common People, as did the primitive Christians. The *Roman or LATIN Church* (for so she is proved to be at this very hour—‘*LATINI enim sunt qui NUNC Regnant*,’) will meet with an insurmountable difficulty in attempting to apply the *Name Λατέως* to us, for we *LATINIZE in nothing*; but she in every thing of an Ecclesiastical Nature and Purpose. And thus because we have renounced all civil and Ecclesiastical Jurisdiction with *Papal Rome* and her *LATIN Hierarch*, therefore, we are as a *French Roman Catholic* would say, ‘*De hors de l’Eglise*’—without the pale of the *Church*. If, however, we are desirous of finding out the true Name of the *MAN*, whose given arithmetical Number is $\chi\xi\varsigma'$, or 666, we must search for the *NAME* of such a *MAN*, and then having discovered such *Name*, we must endeavour to apply it to the ‘*Number of his Name*’ by just arithmetical computation, that is, by placing *every individual Letter of the Name*, as each stands in its regular order in the *Table or Scale of the Greek Alphabet*, with the precise *Number of each Letter* severally annexed, which will then decide whether the *name* of the *MAN* will produce the given number $\chi\xi\varsigma'$, or

666 ; and if it will NOT produce the precise Number by the individual Letters of his Name, it must be rejected as insufficient, and this is the simple process to which EVERY NAME must FIRST be subjected. But to introduce an *episèmon* or *cypher* as the representative of two distinct Letters in a *Man's name*, is to produce an *Hiatus* or Vacuum in the LETTERS OF THE NAME, and thereby destroy the validity both of the name and the number of the Man. It is most curious that out of the two Greek Letters $\chi\xi$ and the ONE *episèmon* ς' , $\chi\xi\varsigma'$, Mr. Faber should have chosen to convert only the *episèmon* or *cypher* ς' into two Letters and then leave the two genuine LETTERS $\chi\xi$ to shift for themselves, as though the *episèmon* or *cypher* ς' had more to do with establishing the authenticity of the name of the Man, than the regular Greek Letters, which compose his name, and this directly at variance with the established rules of Greek orthography and numerical calculations. It is evident therefore that we must, in the first instance, have recourse to the 24 Letters of the Greek Alphabet, and to them only ; for the Name of the Man must contain the LETTERS of his Name, and those Letters the NUMBER of his Name (whatever that Name may be) in the same legitimate Mode of Calculation as exhibited by IRENÆUS, of which he has given us Three Examples, and to do otherwise is to act in opposition to his high authority and every other Greek precedent. If however it were merely an arbitrary number UNCONNECTED with the NAME OF A MAN, &c. then we might exercise the

discretionary power of using freely and unrestrictedly the THREE επισημα in conjunction with the 24 Letters of the Greek Alphabet, the former of which are merely introduced to make up Units, Tens, and Hundreds. I have already shown that there are three different ways in which to denote the Number 6.

First, by means of the *cypher*, called by Grammarians επισημος Ταυ, or σ'.

Secondly, by means of the *monosyllable* ἔξ.

Thirdly, by means of the *Letters*—αε', or γγ', or ββ', any two of which may be used in the names of Men, &c. to denote six.

What then can be clearer, more intelligible, and satisfactory? And yet Mr. Faber is not content to go on in the straight road of Greek orthography, but prefers rather to plunge into a labyrinth of obscurity into which no one can safely follow him.

CHAPTER VIII.

CONTAINING ALLUSIONS TO THE ANCIENT NUMERICAL
USE OF THE DI-GAMMA AS CONNECTED WITH THE
SUBJECT OF THE EPISÈMON ς' .

If Mr. Faber had discovered the *Name of a Man*, in which there were TWO GAMMAS, $\gamma\gamma$, or $\gamma\tau$, and had then resorted to the expedient of using the $\Delta\text{-}\gamma\alpha\mu\pi\tau\alpha$ Γ , for the said *two single gammas*, there might have been *something plausible in the argument*, because the ancient Di-gamma was formerly put in the *sixth place among the regular Greek Letters*, and had the power of *six* in calculating numbers ; but to attempt the admission of *two dissimilar Letters* (*sigma* and *tau*, ς or $\sigma\tau$) in lieu of it, is so foreign to the purpose, that if we were to try the proof we must in the end acknowledge that 6 is equal to 500, and 6,000 equal to 500,000. It must be admitted then, that if this *Episèmon ς'* be any thing *beyond a Cypher*, it must be some one stenographical form of the ancient

Æolic Di-gamma ; and this admission would put an end to Mr. Faber's argument, which, by his own confession, rests upon supposition, or doubt, or rather '*the Doctrine of Chances.*' If the ancient Di-gamma were revived according to its primitive form, place, and use, it would be numerically equal to six, but could not make the two Letters σ and τ , *contractedly*, or *uncontractedly*, because double gamma, as Γ , or two gammas, as, $\gamma\gamma$, $\gamma\gamma$, &c. would never denote s or s' : but the Letters σ and τ are positively and undeniably equal to the Greek *contraction* ς because the *contraction* ς contains the Letters σ and τ ,—and, as *Letters* which are *equal* to the *same Letters* are *equal to one another*, both in *numbers* and in *every other reference*; by the same rule of argument, *contractions* which are *equal* to the *same contractions* are also *equal to one another*. But the *numerical cypher* ς' or *cypher* s' being no letter, nor Letters, nor the regular contraction of Letters, can neither be equal to the contraction ς nor its *representative Letters* ; for were it otherwise, the *episèmon* s' having been *once acknowledged* as the *stenographical ligature* of σ and τ would immediately cease to be a *cypher* by becoming a *contraction*, (as may be seen by considering its common appellation, position, and numerical use,) and consequently must cease to be employed for the Number 6. But I have already shown that the *episèmon* or *cypher* ς' is not only used for the Number 6, but that the *same episèmon* (with the *Mark below*) ς is also used to denote 6,000 : what then is the use of

insisting on the *similarity* of the *episēmon* ς' to the *contraction* ς , but to *confound the two characters* by endeavouring to produce a belief that they **ARE**, or may be used as *synonymous terms* or *characters*? Much in the same manner as we are told that ‘*Blasphemy denotes Apostacy.*’ Whereas, by retaining the ancient *individual use* of the 24 *Letters* of the Greek alphabet, with their several *numerical values* attached to *each letter*, there can be no possible mistake concerning the *number of the name of any Man!* As we find the place of the $\epsilon\pi\iota\sigma\eta\mu\nu$ Τav or *cypher* ς' to be *between* ϵ and ζ , and **NOT between** ρ and v , in the *Table of Greek Contractions*; so we may fairly conclude that it is an *arbitrary character*, just as easily as we can that the **TWO EPISĒMA** Κωντα and Σαρντι are *arbitrary characters*, because they are neither of them to be found among the **CONTRACTIONS** or **LETTERS**.

If we permit the $\epsilon\pi\iota\sigma\eta\mu\nu$ Τav, or *cypher* ς' , or ς , to pass current in *orthography* for the well known *contraction* of σ and τ , or ς , we must in reason admit the *other two cyphers*, Κωντα, Τ, Σ, or ζ' , and Σαρντι, \beth' , to an *equal rank* and *numerical value* among the **LETTERS**, so that they also may assume the *specific Form and Power* of *certain known Letters* in the Greek Alphabet, which is too preposterous to admit; for, as I have already shewn, they are both of them supplementary to the 24 Letters, and resemble none of the regular Greek *contractions* of **LETTERS**, but are placed in the three Ranks of *numerals*, —*ex-alphabetically*; therefore to attempt

their admission among them now, would be like the conversion of the *Nachash* or *Serpent* into a *Monkey* or *Ouran-outang*, (as Dr. Adam Clarke has done in the nineteenth century of the Christian æra, to the astonishment of the religious world,) and thus there would be no end to the useless *ambiguities* and confusion thereby introduced in the value of the Greek Letters by the arbitrary admission and vicarious substitution of the three *Episèma* for *regular letters*. As the three *Episèma* have never been so used in ancient or modern times—viz. Letters for Cyphers, and Cyphers for Letters,—so there can be no sufficient reason given why they should *now*, for the first time, be admitted to such arbitrary use, unless it be to accommodate Mr. Faber's opinion ; for he argues with more plausibility than truth, there being a similarity in one form between the *επισημα* or *Cypher* ς' , and the contraction ς . But *Grammatical Investigation* will show the positive necessity there is for drawing a broad line of distinction between the one and the other, when an instance of *orthography* is to be determined. It is obvious that one form of the *στρυμα* (ς) is somewhat similar to the Contraction ς , as also to the *episèmon* ς' ; but they are easily to be distinguished from each other ; the *episèmon* ς' being *always used with a Mark*, and *never without it*, because it is a numerical Cypher. The Contraction ς is never seen with a Mark—and the *sigma* (ς) is known by the top part of it being somewhat shorter than the two former characters, and it has a Mark appended to it only when used as a numeral.

- 1st. The Character or *Cypher* called
by Grammarians $\epsilon\pi\sigma\eta\mu\nu$ Ταῦ, or ς' T. V. Σ. ς' .
2ndly. The *Contraction* of the two
letters, *sigma* and *tau*, ς , as
seen in the Table of Contractions - - - σι ς .
3rdly. The *Four several formations*
of the *sigma*. - - - Σ. σ. c. ς .

Therefore it will be absolutely necessary, not only to preserve an *apparent distinction* in point of Form, as set forth in the *Greek Grammars*, but likewise their several and well-known appellations, situations, and numerical value, by which they are always distinguished from one another, and to act otherwise is to introduce ambiguity and confusion in the place of that orthographical order and Harmony which existed before, and this derangement is but a poor apology for that indeterminate species of Orthography which Mr. Faber has propounded to us in the word $\Lambda\tau\sigma\alpha\tau\gamma\varsigma$, a word thus proved to be totally inapplicable and inadequate for those purposes and intentions for which it has been in these aftertimes, brought forward by him, to *supplant the most ancient and generally approved name of a MAN*, even $\Lambda\alpha\tau\epsilon\iota\omega\varsigma$.

Furthermore—as *not one of Three Episēma* has, as far as I know, ever been admitted into the *Alphabet* of any *Greek Grammar extant*—or into the *Tables of the Greek Contractions or Ligatures of the Letters*, not even into Mr. Valpy's *Greek Grammar* which has the ancient Di-gamma (Ϝ) so conspicuous on the Title Page, we may safely conclude that the $\epsilon\pi\sigma\eta\mu\nu$ Ταῦ, or *Cypher* ς' is *not considered by Gram-*

marians as a contraction of two Letters of any kind, but merely a stenographical character introduced into the sixth place for the obsolete Di-gamma, by which to denote six under *one character*, when calculating Numbers, instead of *ας* or any other *two letters* as *γγ'* or *ββ'*—which will equally produce the number six in *names of Men &c. &c.* It is therefore manifest that the *Three επισημα* are *numerically used (conjointly with* the twenty-four *letters* of the Greek alphabet) for the obvious purposes of calculating *numbers* but *not for NAMES*, seeing that *they can never be requisite for that purpose.* Therefore, as the *ancient Grecians* never used the *three Episēma* in the *same manner* as Mr. Faber has introduced *ONE* of them, he has therein acted contrary to all Greek precedent concerning the use of the *episēmon ι'*, which he has so ingeniously foisted into the word *Αποστάτης*, but which has, in every point of view proved less than nothing for his opinion, which is most ambiguous and inconclusive *if the Greek Letters only* are to decide the merits of the Question at issue: that they ought so to decide is palpably evident from the *sound and orthodox example* of *IRENÆUS*. How much soever, therefore, *Αποστάτης* may serve for *any other point*, it *most certainly does not contain* by the *individual arithmetical computation of the LETTERS*, the *NUMBER* mentioned by St. John, which is *χξι'* or 666, or “*Six hundred Threescore and Six:*” and therefore it *CANNOT* be the true *Mark or Name of the MAN*, because *it does NOT produce the NUMBER of his Name*, which point is the *sine quā non* of the

subject. It matters little what Mr. Faber has written against the orthography of the NAME Λατεῖνος as set forth by Irenæus, which may nevertheless be termed the *Stereotyped appellative Name* of the MAN, and contains by PROOF of the most indisputable orthography, the true Number of the Beast, and is illustrated in all other respects by the strong clear light of scriptural allusion, and therefore I will venture to say by way of happy and exulting anticipation, “*Virescit vulnere VERITAS!!*” and that although, “*Tempora mutantur, Mutantur Homines,*” yet—“*VERITAS eadem Manet!!*”

CHAPTER IX.

ON THE PROPER DISTINCTION TO BE OBSERVED
BETWEEN THE USE OF THE THREE EPISÈMA, VIZ.
επισημον Ταυ . . . Κοππα . . . AND Σαρπι—AND THE 24
LETTERS OF THE GREEK ALPHABET IN THE DE-
SIGNATION OF NAMES AND NUMBERS; TOGETHER
WITH SOME REMARKS ON THE NECESSITY OF
RETAINING THE EXACT NOTATION OF HOLY-WRIT.

As the *επισημον* Ταυ, or Cypher ς' appears to be placed in the *Revelations of St. John*, (chap. xiii. v. 18) with a *Mark over it*, $\chi\xi\varsigma'$, such *mark* is clearly meant to denote that it is a *numerical character*, (for so the very word *επισημον* by derivation seems to imply, viz. *επι*, in addition, and *σημα*, a sign or mark,) and NOT the *contraction of sigma and tau*. I have before noted that the contraction ς can never have a *Mark over it* in the beginning or middle of words, Names, &c. Moreover, the *contraction* ς (because of its locality in the Table of contractions, between ς and υ ,) is NOT an *episèmon* any more than the *episèmon* ς' can be a

contraction, (because of its locality between ε and ξ and its distinguishing appellation when used among the Letters.) Therefore, wherever the *marked* ετισημα or *Cypher s'* is found (as in the *present instance*) in the No. 666. χξξ', or in *any other GREATER or less number, ending with the episèmon ξ'* with the *Mark above* it *signifies six*, and with the *Mark below* ξ, 6000; but the separate letters of the contraction ξ with the *Mark above*, equal 200 and 300, as with the *Mark below* they equal 200,000, and 300,000; and by the combination of such a variety of numbers as 6 . . . 6000 . . . 200 . . . 300 . . 200,000 . . 300,000 attached to the *same character*, (and its representative Letters) no one would venture to decide upon any given number; and therefore it will be absolutely necessary to observe the Rules of Grammar on this subject in order to distinguish the *true number* of the *episèmon*, from the *SPURIOUS ONE* allotted to the contraction. I will venture to affirm, that there is *no example on record* (except in *Mr. Faber's* and *Archdeacon Wrangham's* use of the *episèmon ξ'* for the *contraction ξ* in the word Αποστάτες, and in which their *adversaries the Roman Catholics* had *PRECEDED* them, for the *same use* of the *episèmon*; it is impossible to *prove* such a thing! Will *Mr. Faber*, or *Archdeacon Wrangham*, undertake to prove that "are equal to, or may be used to denote six in calculating Numbers? Let us see how the novelty looks! See also the TABLES illustrative of the *fallacy* of *Mr. Faber's* word APOSTATES, CHAPTER X, of this work.

| | |
|-------------|--|
| A' = . . 1 | |
| π' = . 8 0 | |
| σ' = . 7 0 | |
| στ' = . . 6 | |
| α' = . . 1 | |
| τ' = 3 0 0 | |
| η' = . . 8 | |
| ς' = 2 0 0 | |
| <hr/> | |
| 6 6 6 | |
| <hr/> | |

Every person well acquainted with the *ancient Mode of Calculation* among the Greeks, must know that *no two Letters so low down in the Greek Alphabet* as σ and τ can possibly be used to denote six, because the *lowest Number* that is *allotted to σ* is 200, and the *lowest* that is *allotted to τ* is 300 ; and, therefore, how the said *two Letters together* can be made equal to the *small number* 6, must be matter of *great astonishment*, and require explanation. Yet *such* is the ratiocination of Mr. Faber (with his coadjutor Archdeacon Wrangham), because he complacently uses the *episèmon* ζ' as though it were the legitimate or *orthographical representative* of the *contraction* σ ('the CONTRACTION OR CYPHER,') which it *certainly is not*, inasmuch as the *episèmon* or *cypher* ζ' could not be admissible in the calculation of the *Name of a Man*, or *any other Name*, where LETTERS alone are concerned. It seems then that Mr. Faber must have *prejudiced his under-*

standing against this view of the subject, because it would be as easy for him to prove that σι is equal to 6, as that the contraction ζ is equal to 6, inasmuch as they both lie open to the same objections as regard orthography; for, the same reason that would make the FIRST equal to 6, would make the SECOND equal to 6, because Letters which are equal to the same Letters are equal to one another; but this method of equalizing the contraction and episèmon, must necessarily introduce what may be well termed a 'System of Counter Elements,' because it is equally subversive of common sense and experience.

If Mr. Faber should still insist on the legitimacy and propriety of the indiscriminate use of the *επισημόν* Ταῦ or cypher ζ' for the regular contraction ζ, then I must have CLASSICAL EXAMPLES and authorities for such arbitrary use among the ancient Greeks, (but Mr. Faber's 'Sacred Calendar of Prophecy' does not furnish us with ONE such example,) and then having produced such examples as a preliminary step, I should also desire to have an explanation of the orthographical use of the two other episèma, viz. Κόντα and Σαρπί, which have hitherto been employed to denote Numbers, but not as a component Part of the LETTERS of any PROPER NAME. If the episèmon or cypher ζ' be the acknowledged Representative of the contraction ζ or σι, then it may with equal propriety be thought that the episèma 'Κόντα and Σαρπί, may also, by some ingenious process, be made to represent certain Diphthongs or Letters: so that by acknowledging Mr. Faber's argument to

be grounded on sound principles, and to have its full weight in regard to the arbitrary use of the *cypher* ς' for the *contraction* ς , it will be very difficult, I may say *impossible*, to decide on the *precise value* of the other two *Episèma*; otherwise than they are at present determined by Grammarians and Lexicographers. Surely then it is evident, according to *existing orthography*, that the three $\epsilon\pi\sigma\eta\mu\alpha$ are arbitrary numerical signs, Hieroglyphical characters, or Stenographical Cyphers, occasionally introduced among the 24 Greek Letters, for the sole purpose of denoting particular numbers, (and this provision is made on account of a *deficiency* in the Greek Alphabet,) but they are by no means the representatives of *Letters*, having nothing to do with them, which is clear from the ex-alphabetical situations they occupy.

My principal object in insisting so strongly on the *preservation* of the essential and apparent distinction between the three $\epsilon\pi\sigma\eta\mu\alpha$ and the 24 *Letters*, is, that there may not hereafter be *any further doubt* concerning *their respective uses*; but that when *NAMES* of *MEN*, &c. are calculated, the *LETTERS only* may be used; and when *Numbers* are to be calculated then the three *episèma* and *Letters* may be *conjointly used*. Thus we shall preserve a decided distinction between the three *numerical episèma* and the 24 regular *Greek Letters*, with the various *contractions* or *ligatures* of those Letters; so that holding their respective places, order, value and appellation, they will not be mistaken, or usurp the rank of each other.

in the long established scale, use, and station in the *Greek Alphabet*, *Table of Contractions*, and the *three ranks of Numerals*, which Mr. Faber's opinion had begun to disturb. The “*wisdom*” and “*understanding*,” of which *St. John* wrote, [Rev. xiii. 18.] in reference to the discovery of the *Name* of the *MAN*, from his enigmatical Number $\chi\xi\varsigma'$ or 666, must be in accordance with the *then known Rules of numerical orthography*, or why should Mr. Faber take upon himself to *object to the ORTHOGRAPHY* of *Irenæus* by the *rejection of the ε* in the *NAMΕ Λατέινος*, as though it were redundant? It can only be upon the *supposition* that *Irenæus* was a *bad Grammatician* in using the *Diphthong* or *broad ει* or $\grave{\epsilon}$, instead of the *CIRCUMFLEX iota*, \imath ; but the *latter* is generally, if not always, *equivalent* to a *Diphthong*. If *Mr. Faber*, *Dr. Adam Clarke*, *Cardinal Bellarmine*, *Grotius*, and a variety of other critical writers are justified in *publishing to the world* that it is *not legitimate orthography* to *write*, or *use the Diphthong or broad η or ει*, in the *name Λατέινος*, although numerous authorities from the *Classics* and *Fathers* can be adduced in vindication of its *common use* both among the *ancient GREEKS and ROMANS*; *much more* are we justified by informing *Mr. Faber*, *Archdeacon Wrangham*, *Bishop Bossuet*, &c. that the *contraction s* is *NOT* the *numerical Representative of the επισημων Ταυ* or *cypher ζ'*, until sufficient classical authorities are adduced to *prove* their *coincidence*. The Scholar's guide to the solution of this subject is the examination by comparison of the *two*

characters, according to their *established use*, as set forth in the different Greek Grammars, Lexicons, Testaments, Commentators, &c.

That PAPISTS, especially the JESUITS, should endeavour to uphold their own *spurious anti-apostolic, anti-catholic*, or *LATIN Church*, by such novel inventions as the one to which Mr. Faber has resorted, is not much to be wondered at; because the said *Latin Church tolerates* (in the broad daylight of Literature, and in the meridian Sun-shine of Religious Liberty,) the APOCRYPHAL Books *as equally canonical* with the *Books* of the OLD and NEW TESTAMENTS, which is *more than the Jews themselves have ever admitted at their very worst period*. But such a *papistical* precedent is no argument for a *Protestant* or *Christian Minister*; for the Jew is *still a living witness against such apocryphal admission*, even though he be ignorant of the true SHILOH. Is not the *επισημων Ταῦ* or Cypher σ' an *Apocryphal character* according to Mr. Faber's view of it? Surely it is, because *it cannot be two characters at the same time!* And is not the contraction σ tantamount to canonical? that is to say, a Character concerning which there is *no sort of doubt existing?* It appears very evident to me that Mr. Faber has given his enemies, the *Romanists*, more vantage ground than he has taken for himself in his whimsical argument, because the Word *Αποστῆς* is NOT the *Name of a Man*, does not contain the number χξσ' or 666, and that the *Romanists* may turn round upon us, as Bishop Bossuet, and others

have done, and declare that *every Church* which is not in their *Latin Communion* is an APOSTATES.

If *Mr. Faber* had considered more of the MAS-SORA or *Masoretic System* of the ancient Jewish Doctors, whereby they have numbered the *Sentences* or *Verses*;—the *words*; and *every one of the Letters of the Hebrew Text*: he must have known the extreme tenaciousness of the Jews as to the alteration of a *single Jot* or *Yod*, (the least of all the Hebrew Letters,) or even Tittle or vowel point (-). And it was no doubt with reference to this well known and established Rabbinical Doctrine or System, that Christ said to the Jews, (in accommodation to their traditional Integrity of every individual Letter of the Hebrew Scriptures,) “ Till heaven and earth pass, one Jot or one Tittle shall in no wise pass from the Law, till all be fulfilled.”¹ And the wonderful manner in which the whole of the Old Testament Scriptures have been preserved through so many Generations, amidst such a variety of *Jewish Wars, Bondages, Captivities, National Revolutions, and Dispersions*, may well be accounted as the *work of God* and *one of the greatest of miracles*; for it most clearly manifests the power and watchfulness of JEHOVAH over his own sacred word even to the *very LETTER or TITTLE of it*.

If the Jews then have been so *punctilious* in preserving entire *every LETTER* and *Tittle* of the HEBREW SCRIPTURES, shall we, as *Christians*, be *less punctilious* in the *preservation* of *every LETTER* and

¹ Matt. v. 18.

CHARACTER of the GREEK TESTAMENT TEXT ? God forbid ! Has Christ said—“ Heaven and earth shall pass away, but my words shall not pass away :” and shall it not come to pass ? Yea, verily ! we know then by parity of Reasoning, that there is as much need and propriety of *retaining* as strictly as possible the true value of *each one* of the *Greek Letters*, and Contractions, and the *numerical Episèmon* ς' , with their proper *Marks* and *appellations*, set forth in the *original Greek Testament Scriptures*, as there was for the retention of every individual Hebrew Letter of the Old Testament writings ; for *without this accuracy*, the *fidelity of the Number* $\chi\xi\varsigma'$ or 666, could *never be fully and satisfactorily determined* by the Church of God, (whose guide is *wisdom and understanding*.) And supposing the THREE *numerical Episèma*, or *Cyphers*, could have an *indefinite* meaning allowed them, first intending one thing and then another—first Cyphers and then Letters and contractions—and *vice versa*, as the case may seem to require, or as the fanciful imagination of each individual writer may lead to their adoption, then indeed they would be constantly exposed to alteration, and consequently to objection. Thus the ablest interpreters of Prophecy would always be at issue as to the *true NAME and NUMBER* of the Apocalyptic “ MAN ”—who is “ *The Man of Sin*,” “ *The Son of Perdition*,” even when the true Name of the Beast was found, the existence of which *uncertainty* is too abundantly evident from the *endless speculations already extant concerning the mystical Name*

of the Numbered Man. If, however, the *orthography* of IRENÆUS had been *more fully vindicated* concerning the DIPHTHONG or BROAD ε or ά in Λατέως, NO OTHER Name of a MAN would have been demanded, because it is every way suitable to the character spoken of by St. Paul and St. John. It will therefore be seen in the sequel of this work, how important it is to attend to the *most minute points* in any matters relating to the *Holy Scriptures*, and that Orthography forms no inconsiderable part in the establishment of the *Name of the Man* whose proper and descriptive Name is unquestionably and indisputably Λατέως.

If the *episèmon* ζ' were written in any *one* of the Three following allowed forms to denote the Number 6, viz. Σ. V. Τ. it would materially alter the complexion of the *cypher* ζ' and place Mr. Faber in a difficult position to determine its proximity to the contraction ζ which has only *one form*, and which Mr. Faber has purposely overlooked, or carelessly rejected, together with the established adoption of the *Mark* or *Accent* (‘), which at once denotes that it is an *episèmon*, and used for 6, and NOT the contraction ζ. These, with many other omissions, have ruined the credibility of his argument, which Rests upon the *Presumption* that the word Αναστάτης may be substituted for βλασφημία, and that the *episèmon* ζ' is the literal and numerical representative of sigma and tau, contractedly, which it is not.

I take it for granted then, that any *one* of the four following forms of the same character Τ. V. Σ. ζ'

(whether it be the *Æolic Digamma*, or the *episèmon*, its stenographical and numerical representative) may severally and individually be used to denote the No. 6, and from which, by a comparison with the Letters *s* and *r* *uncontractedly*, and *contractedly*, it will therefore be my endeavor to show to the Reader in the following *SCALE OR TABLE* of the word *APOSTATÈS*; *first* with the *LETTERS* and *contraction*, and *secondly*, with the *LETTERS* and the *Four several forms* of the *said digamma or episèmon*, that Mr. *Faber's argument* is not substantial, but wholly defective, inasmuch as *APOSTATÈS* is a *word* which *does not even contain the Number 666*, and I have already shown that it is *not the Name of a Man*, and likewise that it is *too general or Indefinite a word* to answer the purposes intended by the Apostle. Therefore as a matter of course, it must be entirely rejected. There cannot be a sufficient reason given why the *Digamma or Stenographical επισημόν* or *cypher ζ'* (*in this individual Form of it,*) should be preferred to any one of the other *three forms*, in reference to any *NAME*, any more than that it would not be legitimate *orthography* to retain some *one form* of the *σιγμα* (*Σ. σ. s. c.*) to the Rejection of the *other three forms*, and therefore we must content ourselves with the rights and privileges of *Antiquity* which are abundantly sufficient, and they are truly subversive of Mr. *Faber's speculation*.

CHAPTER X.

TWO TABLES
ILLUSTRATIVE OF MR. FABER'S WORD
APOSTATES,
EXHIBITING ITS PALPABLE INCONSISTENCY
WITH THE TRUE NUMBER
 $\chi\zeta\varsigma'$ OR 666.

I.

An arithmetical TABLE of the word *Aesctarrn*, with the *Mark above.*

1st, with the two *Letters* σ and τ' , *uncontractedly*; and
2ndly, with the said two Letters *contractedly*, as, ς .

| | | | | | |
|--|------------|--|-------------|--|-------------|
| A α' = .. | 1 | A α' = .. | 1 | A α' = .. | 1 |
| P π' = .. | 80 | P π' = .. | 80 | P τ' = .. | 80 |
| O \circ' = .. | 70 | O \circ' = .. | 70 | O \circ' = .. | 70 |
| S ζ' = .. | 200 | ST $\sigma\tau'$ = { | 200 | ST $\varsigma\tau'$ = .. | 500 |
| T τ' = .. | 300 | | 300 | | or nothing. |
| A α' = .. | 1 | A α' = .. | 1 | A α' = .. | 1 |
| T τ' = .. | 300 | T τ' = .. | 300 | T τ' = .. | 300 |
| E η' = .. | 8 | E η' = .. | 8 | E η' = .. | 8 |
| S ζ' = .. | 200 | S ζ' = .. | 200 | S ζ' = .. | 200 |
| | <hr/> | | <hr/> | | <hr/> |
| 1160 | | | 1160 | | |
| Subtract the No. of the Man 666 | | Subtract the No. of the Man 666 | | Subtract the No. of the Man 666 | |
| Remainder too many by | <hr/> | Remainder too many by | <hr/> | Remainder too many by | <hr/> |
| 494 | | 494 | | 494 | |

1

An arithmetical TABLE wherein is shown the Inconsistency and moral Impossibility of using the $\sigma\pi\sigma\eta\mu\sigma$ Tau , or Cypher ς as the literal and numerical Representative of $\sigma\pi\mu\alpha$ and $\tau\alpha\nu$ contractedly (ς) in the word $Ax\circ\sigma\pi\pi\gamma\varsigma$.

3rdly. with the Letters, and 4 different forms of the same Episèmon, in lieu of the 2 Letters σ' and τ'.

As the *first* of the foregoing Tables, including three forms of the word APOSTATÈS, presents us with LETTERS arithmetically redundant, that is by 494; so are the *four latter examples DEFICIENT*, in the second Table, (*not in Numbers, but in LETTERS,*) to the amount of 6, which consequently destroys the Integrity of the Number of the Man which is declared by St. John to be 666 and not 660: and, therefore, it must be obvious that *all words or Names of Men, &c.* are COMPOSED OF LETTERS, and LETTERS ONLY; for without the LETTERS there could be *no production of a complete word or name of a man*, according to the existing rules of *Grecian Orthography*; because the introduction of the *επισημων* or *numerical cypher* ς' among the Letters of the Word (or Name) would thereby produce a *chasm* or *hiatus* to the destruction of the said Word (or Name.) Ex. Gr. APO ς 'ATÈS APO ς ATÈS APO τ FATÈS APOVATÈS, &c. &c.

Furthermore, if it can once be proved that it is legitimate orthography to introduce one episèmon into a MAN'S NAME, I will venture to prove also that it is equally legitimate to introduce the whole three episèma in like manner. Suppose, for example, that a certain number was proposed from which a Name was to be elicited, but in which were three Letters and the three episèma, as $\alpha\beta\gamma\vartheta\zeta\varsigma'$ —which would collectively (with the *Mark above and below*) produce the number 1002; would any person in his senses attempt to find the Name of a Man, or any other Name composed of Greek Letters from this given

Number αβγδηζ', or 1002, by the use of the *Three Letters αβγ* in conjunction with the *three episēma δηζ'*? It would surely be more reasonable at least to metamorphose the number $\chi\xi\zeta'$ into the *Name of a Man!* And why has Mr. Faber selected the *episēmon ζ'* and *not used the two real Letters χ and ξ* in the word *Αποστατης*? Is it not because the *two Letters χ and ξ have nothing to do with the NAME*, but **ONLY the NUMBER of the MAN**. The Number $\chi\xi\zeta'$ consists of *two Letters* and *one episēmon*, which are numerically put to represent—

| | | |
|--|---|---------------|
| χ | ξ | ζ' |
| $\epsilon\xi\alpha\kappa\theta\sigma\iota\omega$ | $\epsilon\xi\eta\kappa\omega\tau\alpha$ | $\epsilon\xi$ |

that is, “*Six Hundred Threescore and Six:*” but χ and ξ have nothing whatever to do, either in appearance or reality with any one Letter, or two Letters, in the word *Αποστατης*, and yet the *episēmon ζ'* must be torn from its *numerical station* to make a **FRACTION** of the word *Αποστατης*. Why then should we not add the two Letters χ and ξ which compose the *greater part of the Number 666?* For in truth, if it can be legitimate orthography to use the *episēmon ζ'* in the *Name of a Man*, so it must be to use the *two Letters χ and ξ with the other three forms of the episēmon*, viz. Γ , V , ς , as also the *other two episēma*, viz. $\kappa\alpha\tau\alpha$ and $\Sigma\alpha\tau\alpha$. But I have already shewn the impossibility of *such admission*. And therefore it is extremely strange to observe the extravagancy to which men will run, in order to attempt to prove a point which *never can be proved*.

by sound argument and orthography, which are alone sufficient; for such only are consonant with “*wisdom*” and “*understanding*.”

The following small *Table* exhibits the Number $\chi\xi\varsigma'$ of *St. John*, and demonstrates the necessity of using the *Mark above* the *episèmon* ς' which is then equal to 6; but if we have the *Mark below* the *episèmon* ς the result will be that we shall produce the far greater Number 6,000,* and thereby produce by ONE SINGLE CHARACTER, or *episèmon*, 5334 more than the Number 666. Ex. gr. $5334 + 666 = 6000$, and by placing the *Mark below* the whole Number $\chi\xi\varsigma$ we shall have 665,334 MORE than the ORIGINAL NUMBER 666.

| $\chi\xi\varsigma'$ | $\chi\xi\varsigma$ |
|---------------------|-------------------------|
| $\chi' = 600$ | $\chi = 600,000$ |
| $\xi' = .60$ | $\xi = .60,000$ |
| $\varsigma' = ..6$ | $\varsigma = ..6,000^*$ |
| <hr/> 666 <hr/> | <hr/> $666,000$ <hr/> |

And if we allow the *episèmon* ς' in the Number $\chi\xi\varsigma'$ to be used for the contraction of $\sigma\tau$, or s , we shall have this *additional result*, that as the *episèmon* ς' is the representative of the contraction ς , so is the contraction ς the representative of $\sigma\tau$, and consequently we shall see at once the incongruity of such supposed numerical equality; because the word *Aποστατης*, uncontractedly, with the *Mark above* and below is ¹ 494 beyond the given Number 666, and

¹ See the Table of Apostates.

the same word, *uncontractedly*, with the *Mark below*, is 1,159,334 *beyond the Number* 666, and therefore the *contraction* ς in the word APOSTATES must be given up according to the *established Rules of Grecian orthography* as connected with the *Mode of ALPHABETICAL Numeration*.

| $\chi\xi\sigma\tau'$ | $\chi\xi\sigma\tau$ |
|----------------------|-------------------------|
| $\chi' = 600$ | $\chi = 600,000$ |
| $\xi' = .60$ | $\xi = .60,000$ |
| $\sigma' = 200$ | $\sigma = 200,000$ |
| $\tau' = 300$ | $\tau = 300,000$ |
| $\underline{1,160}$ | $\underline{1,160,000}$ |

CHAPTER XI.

EXAMPLES PROVING THE WANT OF IDENTITY IN THE WORD APOSTATES, AS APPLICABLE TO ANY ONE PARTICULAR LAPSED CHURCH OR PERSON EXCLUSIVELY.

THE following examples may suffice to illustrate that there is *no sort of Identity* between the *word Apostates* and any *one particular lapsed Church, or Man*, but such as is likewise applicable to, or *synonymous* with *many Apostacies*, and therefore *Apostates* cannot be either the *Proper*, or *Descriptive*, or *Appellative Name*, wherewith the *Latin Roman Pontiff* (with every individual in his *Latin Church*) is to be *Marked* or *Named*; for HE is in truth *as much an ANTICHRIST* as he is an *Apostates* or *Blaspèmos*, embodying the *three characteristic Titles put together*, with many other *scriptural attributives*, such as, “*The Man of Sin*,” “*The Son of Perdition*,” “*The Wicked One*,” “*The Mystery of Iniquity*,” &c.

I. That the *Jewish Church*,¹ or *CHURCH OF JERUSALEM*,² was the *Primitive Christian or Mother Church* of all Churches in the world, in the Days of our Lord Jesus Christ, and his Apostles, is evident from the *testimony of INSPIRATION*; for it was in the *CITY of JERUSALEM* that Christ *first planted his Gospel*, and gave a Commandment to his Disciples that it should be *from thence preached among ALL Nations*,³ “*beginning at Jerusalem*,” and in unison with this Commandment we read of the Apostles Paul and Barnabas enjoining, in the strictest manner, the implicit observance of this Divine Injunction given them by their Lord and Master, as it is written,⁴ “*It was NECESSARY that the word of God should FIRST have been spoken to you, (i. e. the JEWS.)*” And it is an undoubted truth, that no Gentile was federally admitted into the Christian Church till after St. Peter was commanded in the⁵ *Vision of the great sheet knit at four corners* to go to *Cæsarea* and instruct Cornelius in the gospel, as we read⁶ “*They travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to NONE but unto the JEWS ONLY:*” so that the *Jewish Christian Church* (of which the primitive Apostles were the⁷ *lively stones, pillars, and foundations,*) was the

¹ Acts xi. 19, 22.

² See ‘The Ancient Liturgy of the Church of Jerusalem, being the Liturgy of St. James, compared with the Account given of that Liturgy by St. Cyril in his fifth Mystagogical Catechism, and with the Clementine Liturgy, &c.’ London: Printed by James Bettenham. 1744.

³ Luke xxiv. 47. ⁴ Acts xiii. 46. ⁵ Acts x. ⁶ Acts xi. 19.

⁷ 1 Pet. ii. 5. Gal. ij. 9. Rev. xxi. 14. Matt. xix. 27, 28. Luke xxii. 28—30.

only Church for some time, and *She* it was who became instrumental in the conversion of the Gentile Nations to God, and therefore *was*, (in *priority of Time*,) the *Mother Church to them all*; but the same Church may *now* (as for centuries past) be styled an *Apostates* from the Faith (*Απόστασις τῆς Πίστεως*), because the *Jews* have *nationally rejected Christ* and *renounced Christianity*, and, therefore, God has *destroyed their magnificent city JERUSALEM*, in which they gloried so much, and given them up, for an allotted period, to *Judicial blindness*, according to the words of *St. Paul*; ¹ “But seeing that ye put it from you, (the word of God,) and judge yourselves unworthy of everlasting life, lo, we turn to the GENTILES.” However *this APOSTATES* is not final, for our Lord has *limited the time* by saying, ² “*Jerusalem shall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled.*” So also the Apostle Paul says, in addressing the Gentile Christians of ROME in a way of caution, that, ³ “*If the FALL of them be the RICHES of the World, and the DIMINISHING of Them the RICHES OF THE GENTILES; how much more THEIR FULNESS?*”—“*If the CASTING AWAY of Them be the Reconciling of the World, what shall the RECEIVING OF THEM BE, but LIFE FROM THE DEAD?*”—“They also, if they abide not in unbelief, shall be graffed in: for God is able to graff them in again. *Blindness in part* is happened to *Israel, until the fulness of the Gentiles be*

¹ Acts xiii. 46.

² Luke xxi. 24.

³ Rom. xi. 12, 15, 23, 25, 26, 32.

come in. And so *all Israel shall be saved*, as it is written, There shall come out of Sion THE DELIVERER, and shall turn away ungodliness from Jacob.” “ God hath concluded them all in unbelief, that he might have mercy upon all.” As the *Jews* were confessedly the FIRST, so it is to be believed that they will be the *Last Harbingers* of Messiah’s glory ; for although Christ was given as ¹“ *a Light to lighten the Gentiles* ;” he was nevertheless to be the “ *GLORY of HIS PEOPLE Israel* :” and this *latter event* has not yet come to pass, nor indeed the former but in a limited sense ; and, therefore, we may fairly conclude that there is much good reserved for this ancient people of God, when ²“ *the Vail shall be taken away*,” for *Babylon* and *Zion* must shortly change places, it being said to the former, ³“ *Come down and sit in the dust* ;” but to the latter, “ *Arise, shine* ; for thy Light is come, and the glory of the Lord is risen upon thee.” ⁴“ *In those days it shall come to pass, that ten men shall take hold out of all Languages* of the Nations, even shall *take hold of the skirt of him that is a Jew*, saying, We will go with you : for we have heard that God is with you :” and then, ⁵“ *The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.*”

II. The GREEK, or GENTILE CHRISTIAN CHURCH was, in the days of the Apostles, *a true Catholic and Apostolic Church*, and second in order of Time and

¹ Luke ii. 32.

² 2 Cor. iii. 16.

³ Isaiah xlviil. 1; ix. 1.

⁴ Zech. viii. 23.

⁵ Hab. ii. 14.

Dignity ; nevertheless her past and present lapsed (I might say semi-barbarous) state, constitutes her an **APOSTATE**s from genuine Christianity, even though she is separated from the communion of the *Latin Church of Rome*, because she has *left her primitive Faith, and the simplicity of the Gospel of Christ,* by being turned to “*Old Wives' Fables.*” Moreover, it does not certainly appear that *Rome* was even the *First Gentile Church.* Add to this, that in the time of **CONSTANTINE the GREAT**, the *Greek Church of Corinth* (which was *under the Ecclesiastical jurisdiction of the Roman Emperor,*) claimed *ascendancy over the Church of Rome*, a circumstance which seems strongly to corroborate the belief that the *Greek Church* was Antecedent to the *Roman or Latin.* And that the *GREEK Church* was *prior to the LATIN* is fairly confirmed by the circumstance, that the **NEW TESTAMENT** (the far greater portion of it at least) was *originally written in GREEK for her use:* As therefore we believe that the *Jewish and Greek Churches* preceded the *Latin, the Church of Rome* instead of being the Mother Church of Christendom, as she impudently professes herself to be, is *no more than the THIRD*, and not literally that, because she has *seceded from the primitive Christian Church of Rome*, both in Faith and Practice, by publicly teaching the People in an “*unknown Tongue,*” namely in **LATIN**, contrary to all Apostolical custom and injunction. The *Church of Rome* is *not mentioned in St. Paul's Epistle to the ROMANS*, nor is **SHE** once named throughout the *whole of the New*

Testament, unless SHE is meant by “*the Church at Babylon*,”¹ which is nothing in her favour; and as for the *Name of St. Peter* it does not occur in the *salutation of St. Paul in his xvith Chapter to the Romans*, wherein the *Names of many Persons are mentioned*, and which, (among numerous others,) is a tacit *Proof*, that *neither the Church of Rome*, nor the *Name of St. Peter there*, were objects of such special veneration as they are now made to appear by the spurious Latin Church of Rome; besides which, during the *three first Centuries* of the Christian *Æra*, Rome did not take the precedence of other Christian Churches; but “*the falling away*,” or breaking up of the *Old Roman power*, prepared the way for the “*falling away*” of the *Christian Church*, which took place according to the prediction of St. Paul in his Epistle to the Thessalonians, by the Rise, Progress, and establishment of the *second or Papal Roman Beast* in the *same SEAT and CITY* which the *first or Pagan Roman Beast* occupied before him, of which the *POPE* is now the *Sovereign Representative*, being by profession the “*PONTIFEX MAXIMUS*” of the *ROMANS*—“*Vicar of Jesus Christ upon earth*”—and “*RULER OF THE WORLD*.”

III. That the *LATIN CHURCH* (or *CHURCH OF ROME*,) which is more commonly known by the appellation of *ROMAN CATHOLIC*, (though *Catholic* in *no other sense* than *LATIN*,) is also a complete *APOSTATES* from the *Church of Christ*, which ex-

¹ 1 Peter v. 13.

isted at *Rome* in the days of St. Paul, and to which the Apostle addressed his inspired Epistle. This *LATIN (not Apostolic) Church*, began to rear her lofty Head from the dust of ecclesiastical obscurity, (i. e.¹ *out of "the EARTH"*—*the Roman Earth*) in the time of *Constantine the Great*, who granted some temporal advantages and ecclesiastical immunities to the *then Bishop of Rome*, (though that Christian Emperor never intended, nor suspected that his early patronage would be so vilely perverted in after-times, to such sacrilegious purposes as it has been) and this *Latin, Papal, Antichristian and Apostate Bishop of Rome*, was fully established in his Hierarchical Seat, in the Reign, and² by the *EDICT of the Emperor JUSTINIAN*, A. D. 533, to Pope John, and afterwards confirmed by the unhallowed instrumentality of the Edict of the Regicide-Emperor and Usurper *Phocas*, to *Pope Boniface*, about A. D. 606; and this was the *origin*, this the unhallowed **FOUNDATION of Papal Supremacy** in subsequent ages, which has been exercised to so great an extent during the predicted period of "*1260 Days of Years*", that we may say, the *Papal Roman Beast* has exercised³ "*All the power of the first (Roman Imperial) Beast*." The Apostle Paul, in his Second Epistle to the Thessalonians, Chap. ii. 3rd and 6th verses, prophetically warns them of the Rise, Pro-

¹ Rev. xiii. 11.

² See the *Edicts of the Emperors, Justinian and Phocas*, quoted by 'Cunningham on the Apocalypse,' from p. 202 to 208. See also, 'Drue Cres-sener's judgments of God upon the Roman Catholic Church,' p. 54.

³ Rev. xiii. 12.

gress, and Establishment of the Theocratic Power of “the *Man of Sin*,” “the *Son of Perdition*,” who would “be *revealed in his Time*,” and that they (the Thessalonians) knew what withheld His rising, viz. the *existence of the Imperial Roman Sovereignty*, but that when “*the Man of Sin*” was fully “*revealed*,” he would then be seen “**SITTING IN THE TEMPLE OF GOD**,” to which St. Peter’s *Church at Rome*, and the *character of the Pope* as the pretended *Vicar of Jesus Christ*, (or rather, *Ruler of the World*,) bear the most circumstantial and convincing Proofs at this very Hour. However, the same Apostle tells us, that the *Revelation* of the “*Man of Sin*” would not take place,¹ “**EXCEPT there come a FALLING AWAY FIRST,**” οὐτε ἀπὸ μὴ ἔλασης ἡ Αἰγαῖα τρῖτη, and accordingly we find that after the *Seat of the Imperial Government at Rome* was exchanged for that of **CONSTANTINOPLE**, and the *ancient Roman power* began to *decline and fall*, under the hands of *Barbarians*, then by craft and usurpation the *Old City Rome*, by gradual and almost imperceptible degrees, *fell into the possession of the Bishop of Rome*, and, from his subsequent conduct in “**FORBIDDING MARRIAGE**” to *all* the clergy of his *Latin Church*, and “**COMMANDING**” the Laity “**TO ABSTAIN FROM MEATS**” on *Fridays* and *Saturdays* throughout the year, the Papacy by these characteristic **DECREES**, has verified to the Letter the *words of the Holy Spirit*.² Τὸ δὲ πνεῦμα ρῆται λέγει, ὅτι ἐν ὑστέροις

¹ 2 Thess. ii. 3.

² 1 Tim. iv. 1.

καιροῖς ἀποσημειώτικα ΤΙΝΕΣ τῆς Πίστεως. “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith:” BY—¹“FORBIDDING TO MARRY, and COMMANDING to abstain from MEATS,” which interdicts continue in force in the *Papal Roman Church*, even at this day, and, therefore, we know that the *Spirit of God* has expressly declared, that her conduct in such matters is a *full* and direct “departure from the Faith” of Christian Men; and consequently ROME, furnishes the TINEE to whom St. Paul refers as Apostatizing *ἐν ισλέωις καιροῖς*. So also the character of “the *Man of Sin*” is equally portrayed by St. Paul, and one reason (among many others) why the POPE may be designated “the MAN OF SIN,” is, that he professes to have *absolute power* to “forgive sins,”² a prerogative which belongs to *God only*; and for the exercise of which the Jews stoned Christ, and afterwards put him to Death. Yet the Pope from his *Ecclesiastical Chancery* issues his Indulgences at a market price to every applicant, whether residing in the *City of Rome*, or the Antipodes of his pretended universal kingdom, and therefore, He, as the *Dux Gregis* of Romanists, is “The Son of Perdition,” even as *Judas Iscariot*,³ (who sold his Lord and Master) is so called, “none of them is lost, but THE SON OF PERDITION.”⁴ We conclude, therefore, that the EXISTENCE of the *Pagan Imperial Power* was the true and undoubted Barrier to the previous Rise of the Pope, who is doubtless in the plenitude of his character and Ministerial

¹ 1 Tim. iv. 3.

² Mark ii. 7. compared with John x. 33.

³ John xvii. 12.

exaltation ; *the “¹ MAN” alluded to by St. John, and foretold by St. Paul, ²even “ the Man of Sin,” “ The Son of Perdition ;” The Roman or **LATIN** Pontifical **MAN** ; for *two* such Potentates as the *Roman Emperor* and *the Pope* could never have reigned together *in the same City, at the same time* ; but soon after the decline of the *Imperial Dignity* at Rome, then the *Latin*, or *Roman*, or *Italian Hierarchy* began to *arise*, the *Bishop of Rome* having succeeded to the very *Seat and Government* of the *ancient Roman Emperors*, and withal using the *Pagan Imperial Title* of “ **PONTIFEX-MAXIMUS**,” whereby we know that **He** is **THE ANTI-CHRIST**, inasmuch as the *Church of Rome* has most impudently exalted herself above the *Jewish* and *Greek Churches* (which were both of them prior to her in point of *Ecclesiastical Antiquity*, and *Spirituality of Mind*,) by a pretended *Right to Supremacy, Infallibility, Ecumenical Power*, and vaunting Herself to be the *Mother Church of the whole Universe*. Thus **SHE** (infinitely more than the *Jews* of old) has “ *made void the Word of God*,” not only “ by her “ *Traditions*,” but by *limiting the Use of the Holy Scriptures to the **LATIN language***, among those of Her communion, and by thundering out her *LATIN Papal anathemas*, from the **ROMAN VATICAN PALACE**, against all *Emperors, Kings, Princes, and Potentates*, who may dare to impugn her *Latin* (or rather *Blasphemous*) *innovations*. **APOSTATE**, however, as this **LATIN-CHURCH** is from everything which is fairly*

¹ Rev. xiii. 18.

² 2 Thess. ii. 3.

denominated Christian, yet in vain will *such a word as APOSTATÈS* be expected to produce the *true Number or characteristic name* of the *SECOND Beast*, which must be that of a *MAN*, for *nothing else will suffice*, and therefore, neither *Words*, nor *Sentences in Greek*, which *seem to be peculiarly appropriate*, (*sUch as the following,*) and which *contain the exact Number 666*, can be admitted, for the plainest Reason, that *none of them can be converted into the PROPER NAME OF A MAN*, and, therefore, cannot be the true *MARK* of the *NUMBERED BEAST*, and consequently must be rejected as *insufficient*, even as the *word Αποστάτης*, has been *rejected for a similar Reason.*

Ἐκκλησία Ἰταλικα.

Italian Church.

Ἡ Λατινὴ βασιλεία.

The Latin Kingdom.

Θεος είμι επι γαμης.

I am God upon Earth.

Κακος Οδηγος.

Bad Guide of the way.

INAPPROPRIATE SENTENCES, &c. 119

| | | |
|---------|------------------|-----------------------|
| | E' = ..5 | ζ' = ..8 |
| | κ' = .20 | Λ' = .30 |
| | κ' = .20 | α' = ..1 |
| | λ' = .30 | τ' = 300 |
| | η' = ..8 | THE ρ = .10 |
| | σ' = 200 | ν' = .50 |
| ITALIAN | ι' = .10 | LATIN η' = ..8 |
| | α' = ..1 | β' = ..2 |
| CHURCH. | Γ' = .10 | KING- α' = ..1 |
| | τ' = 300 | σ' = 200 |
| | α' = ..1 | DOM. ι' = .10 |
| | λ' = .30 | λ' = .30 |
| | ι' = .10 | ϵ' = ..5 |
| | κ' = .20 | ι' = .10 |
| | α' = ..1 | α' = ..1 |
| | <hr/> | <hr/> |
| | 666 | 666 |
| | <hr/> | <hr/> |

| | | |
|--------|--------------------|----------------------|
| | Θ' = ..9 | |
| | ϵ' = ..5 | |
| | ν' = .70 | |
| | ς' = 200 | |
| I AM | Ξ' = ..5 | |
| | ι' = .10 | K' = .20 |
| GOD | μ' = .40 | α' = ..1 |
| | ι' = .10 | κ' = .20 |
| UPON | ϵ' = ..5 | σ' = ..70 |
| | τ' = .80 | ς' = 200 |
| | ι' = .10 | BAD ι' = .70 |
| EARTH. | Γ' = ..3 | δ' = ..4 |
| | α' = ..1 | GUIDE. η' = ..8 |
| | ι' = .10 | γ' = ..3 |
| | ι' = ..8 | δ' = .70 |
| | ς' = 200 | ς' = 200 |
| | <hr/> | <hr/> |
| | 666 | 666 |
| | <hr/> | <hr/> |

Many other examples of *Greek Names, Words, and Sentences* might be adduced, which contain the Number 666, but they are *not applicable to the general scope of the Prophecy* under consideration, such as—

Τειταν ... Ουλπιος, i. e. Ulpius Trajanus ...
Γενσηρικος, Gensericus ... *Ευανθας*, Euanthas ... *Μαομετης*, Maometis ... *Βενεδικτος*, Benedictus ... *Αργουμε*, Nego ...
Δαρμπετης, Resplendens ... ὁ Νικητης, i. e. Victor ... *Παλαι βασκανος*, Jam olim invidus ... *Αυτεμος*, ... *Αληθης βλαβερος*, Vere nocens ... *Αμνος Αδικος*, Agnus nocens, &c. &c.

The Hierarchy of Rome is built upon an apparent 'homogeneity' between the *Greek name πέτρος*, PETER, and the *word πέτρα*, Rock, in the address of Christ to his Servant Peter in the following words—¹ “ I say unto thee, That thou art PETER, and upon this Rock I will build my Church, &c.”—but there need not much penetration to discover from the *English Language* the dissimilarity between PETER and Rock, for every Letter is manifestly different, though in the *original Greek*, as well as in the *Latin, French, and Italian Languages*, they have some resemblance to each other. In each of these Languages, however, the *one* is always written in the *Masculine*, and the *other* in the *feminine gender*, the first being the *Name of a Man*, the second that of a *Rock or Stone*, importing the *firmness and strength of FAITH in Christ*, which is very justly compared to so durable a substance as Rock or

¹ Matt. xvi. 18.

Stone, (as it is elsewhere to *Iron*, viz. an *Anchor*).
I will give them separately :

“Σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῷ Πέτρῳ.” &c.

“Tu es Petrus, et super hanc Petram,” &c.

“Tu es Pierre, et sur cette Pierre,” &c.

——— Pietro ———— Pietra.

“Thou art Peter, and upon *this Rock*,” &c.

Note then, that it was *Faith in Christ* which *Peter confessed*, and **NOT the NAME or PERSON of PETER** which is here meant: for our Lord did not say—‘*Thou art Peter, and upon THEE, Peter, I will build my Church:*’ but *Thou art PETER, and upon THIS Rock* (viz. FAITH) *I will build my Church.*’ That our Lord spake of FAITH in Him under the *notion of a House built upon a Rock*, is evident from the concluding words of his Sermon on the Mountain.¹ “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock,” (ἐπὶ τῇ Πέτρᾳ:) “and the rain descended, and the floods came, and the winds blew, and beat upon *that* house; and it fell not; for it was founded upon a rock.” (ἐπὶ τῇ Πέτρᾳ.) And St. Paul illustrates this in the following words addressed to the Ephesians²—“Ye are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the CHIEF CORNER STONE: in whom all the BUILDING fitly framed together groweth unto an holy TEMPLE in the Lord: in whom ye also are builded together for an HABITATION of God through

¹ Matt. vii. 24, 25; Luke vi. 47, 48.

² Ephes. ii. 20—22.

the Spirit:" and to the *Corinthians* he writes¹—“For we know that if our earthly *House of this Tabernacle* were dissolved, we have a *building of God*, an *house* not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with *our House* which is from Heaven.”

St. Peter himself testifies that *believers* in Christ the “*LIVING STONE*” are “*lively stones*,” built up *a spiritual House*,² “To whom coming, as unto a *LIVING STONE*, (*λίθον ζῶντα*) disallowed indeed of men, but chosen of God, and precious, ye also, as *lively stones* (*λίθοις ζῶντες*) are *built up a spiritual House* (*ἵκις πνευματικής*) an *holy priesthood*, to offer up *spiritual sacrifices*, acceptable to God by Jesus Christ.” “Wherefore also it is contained in the scripture, Behold I lay in *Sion a chief CORNER-STONE*, (*Λίθον ἀκρογωνιαῖον*) elect, precious: and he that *BELIEVETH* on Him shall not be confounded. Unto you therefore which *BELIEVE* He is precious, but unto them which be disobedient, *THE STONE* (*Λίθον*) which the builders disallowed, *the SAME* (*Ιερός*) is made the *Head of the Corner*, and a *STONE of stumbling*, and a *Rock of offence*. (*καὶ Λίθος προσκέμματος, καὶ Πέτρα σκανδάλου.*)

St. Paul thus writes to the *Hebrews*,³ “*Christ as a Son over HIS OWN House*; whose *House* are *we*, if we *hold fast the confidence and the rejoicing of THE HOPE firm unto the end.*”

St. Paul in writing to the *Romans*, says,⁴ “*That*

¹ 2 Cor. v. 1, 2. ² 1 Peter ii. 4—8. ³ Heb. iii. 6. ⁴ Rom. ix. 30—33.

THE GENTILES, which followed not after righteousness, have attained to righteousness, even the righteousness which is of FAITH. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by FAITH, but as it were by the works of the law. For they stumbled at that Stumbling-STONE; as it is written, Behold, I lay in Sion a Stumbling-STONE and Rock of offence: (*Ἄλιθον προσκόμματος, καὶ Πέτραν σκανδάλου*) and whosoever BELIEVETH on HIM (*Ἄλιθον καὶ Πέτραν*) shall not be ashamed."

Now the true ROCK, or STONE, or FOUNDATION on which believers must build their HOUSE or HOPE of Salvation, is the Spiritual Rock—CHRIST—and Christ alone (and not Peter *Πέτρος*, neither the Latin Papal Church of Rome,) as is evident from the words of St. Paul to the *Romans* (as above), and his address to the *Corinthians* in the following words¹—“ Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for THEY drank of that spiritual Rock (*ικ τευματικῆς πέτρας*) that followed them: and that Rock was CHRIST.” (*ἡ δὲ Πέτρα ἡν δ Χριστός.*) Here, then, we notice that the *τευματικὴ πέτρα*, the spiritual Rock (CHRIST) was with HIS CHURCH in the wilderness

¹ 1 Cor. x. 1—4.

before PETER (*Πέτρος*) was born, and although *Simon* had the *name CEPHAS* (which is a *Chaldee* and *Syriac* word,) given him by Christ, *without any testimony to Jesus as the Messias*, in these words¹—“Thou art *Simon* the son of Jonas: thou shalt be called *CEPHAS*, (or *Kephas*,) which is by *interpretation*, a *STONE*. ” Yet, Peter, *after the death of Christ his Master*, fully and publicly declared before the *Jewish² Rulers*, and *Elders*, and *Scribes*, and *Annas the High Priest*, and *Caiaphas*, and *John*, and *Alexander*, and *as many as were of the kindred of the High Priest*, who “*were gathered together at JERUSALEM*,” that He (Peter) was **NOT** the *STONE* on which Christ would *build his Church*, as his own defence witnesseth:³ “Then PETER, filled with the HOLY GHOST, said unto them, Ye *Rulers* of the people, and *Elders of Israel*, if we (Peter and John) this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the NAME of JESUS CHRIST of Nazareth, whom ye crucified, whom God raised from the dead, even by HIM doth this man stand here before you whole. THIS is THE STONE (*ὁ άλιθος*) which was set at nought of you builders, which is become the *Head of the Corner*. Neither is there salvation in any other: for there is **NONE OTHER NAME** under heaven given among men, whereby we must be saved.” Neither is there any other *Mediator*,⁴—“There is ONE GOD, and ONE

¹ John i. 42.² Acts iv. 5, 6.³ Ibid, 8—12.⁴ 1 Tim. ii. 5.

MEDIATOR between God and Man, the *Man Christ Jesus.*" Nor is there any other Foundation,¹—" For OTHER FOUNDATION can *no man lay* than that *is laid*, which is CHRIST JESUS." And, therefore,² as *the STONE* (*ὁ Αἴθος*) which the builders rejected,"— " *is become the Head of the Corner,*" so "*whosoever shall fall on this STONE* (*ἐπὶ τῷ Αἴθοντι τετύρνονται*) *shall be broken;* but *on whomsoever IT shall fall, it will grind them to powder.*"

It is clearly seen that the *Scriptures* do not furnish us with *one single instance* of the *word* Πέτρα, Rock, being *applied to PETER* as the Πέτρος, or *foundation stone*, of *Christ's Church* militant; but that Πέτρα and Αἴθος are everywhere used to *denote Christ, and him only*, both *before* and *since his Incarnation*, therefore, if Πέτρος were meant to denote the foundation stone of Christ's Church, there would consequently be *two Rocks*, or *Stones*, or *Foundations*; for if *THE CHURCH* were *built* on the *NAME* or *PERSON* (rather than the *FAITH*) of *PETER*, then it would be *St. Peter's Church of Rome*, and not *Christ's*. It is equally clear by what subtle artifices the *name* of the *Servant* has been put for that of the *MASTER*, which is a direct *forgery*: for that which was only spoken in a *spiritual* sense to *Peter*, is taken in a *literal* sense by the *Sovereign Pontiffs*. When Christ told Peter that *his*³ "*kingdom was not of this world,*" but *spiritual*; then Peter *believed Christ, and preached the Gospel*. On the other hand, the *Popes* erect a *Temporal Kingdom*, and

¹ 1 Cor. iii. 11.

² Matt. xxi. 42, 44.

³ John xviii. 36.

preach, saying, that *Rome* is the *Mother Church* of all *Churches in the world*; but *ROME* is called¹ “**MYSTERY—BABYLON THE GREAT, THE MOTHER OF HARLOTS,**” because SEATED ON “**SEVEN MOUNTAINS:**” therefore, as the *Pope* claims the² “**Power of the Keys,**” as well as the **NAME** of **PETER**, we know that they are the *Keys of Earth* and the *Bottomless Pit*, and that he ranks with³ “**the Prince of this World,**” because he is **NOT IN SUBJECTION to the Powers that be**, as was *Peter*; but his pretensions are *above all earthly sovereignty*. We cannot but see the folly of allowing that Πέτρος and Πέτρη are *synonymous*, the results being so fatal to the spread of Christianity, as to sap the *only foundation STONE*, which is *laid in Sion*. Let us therefore take heed how we allow *things small in appearance to be given up*, or substituted; whether they be *Words, Names, Letters, or even Cyphers, until we know whether they are SMALL*: for the whole *Power of Papal Rome* has been *laid upon the Name of Peter*, viz. Πέτρος, or Κηρῆς. May we not then, in the full assurance of Revealed Truth, take up the language of Moses, and declare to Papists, that⁴ “**Their Rock is not as our Rock, even our enemies themselves being Judges?**” Peter’s question, with our Lord’s answer to him, will decide that Peter was not intended by Jesus to be the Pope of the Christian Church, neither the Stone or Foundation thereof.
⁵ “**Then answered Peter, and said unto him, Behold,**

¹ Rev. xvii. 5, and 9.

² Matt. xvi. 19.

³ John xii. 31; xiv. 30.

⁴ Deut. xxxii. 31.

⁵ Matt. xix. 27, 28. Luke xxii. 28–30.

we have forsaken *all*, and followed *THEE*; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the *Son of Man* shall sit in the *Throne of His Glory*, ye also shall sit upon TWELVE THRONES, judging the TWELVE TRIBES of Israel."

St. John confirms the same thing in these words,
¹ "And the *wall of the City* had TWELVE FOUNDATIONS, and in them the NAMES of the TWELVE APOSTLES of the LAMB." St. John also represents the *equality of their Commission*. ²" Then said Jesus unto them again, Peace be unto you: (*εἰμὶ*) as my Father hath sent me, even so send I you (*εἶπα*). And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained." The *sitting on Thrones* is spoken in reference to a *glorified state*, which the Apostles would receive when they had *finished their Testimony*, and entered into the *Glory of their Lord*: but the Popes, wishing to be beforehand, have taken the *Mitre of High Priesthood*, and the *Triple Crown* besides, and *sat down in the Temple of God at Rome*, as the ³"Lords over God's heritage." Wherefore they are *Apostates* according to the *Canon of Inspiration*, which they profess to believe.

¹ Rev. xxi. 14.

² John xx. 21—23. Matt. xviii. 18. xxviii. 16—20. Mark xvi. 15—20.

³ 1 Pet. v. 3.

IV. That the MOHAMMEDAN CHURCH, the Metropolitan of which is St. SOPHIA at *Constantinople*; is the largest in its area of any ecclesiastical edifice in Europe, or the world, it being so spacious as to contain (as I have been credibly informed) in its vast interior 100,000 persons at one time; whereas the magnificent *Roman* (or *Papal*) BASILIQUE, called ST. PETER's can only contain 75,000 persons. The *Mohammedan Church* (or rather *Imposture*) was nearly co-eval in its Rise with the Roman Catholic; the former commencing about July 16th, A. D. 622, and is as much an APOSTATE from ROMANISM, (witness the *Koran*,) as ROMANISM is from CHRISTIANITY. And because MAOMETIS is the *Name of a Man*,

| |
|------------|
| M' = . 4 0 |
| α' = . 1 |
| σ' = . 7 0 |
| μ' = . 4 0 |
| ε' = . . 5 |
| τ' = 3 0 0 |
| ι' = . 1 0 |
| ς' = 2 0 0 |

6 6 6

—who was a professed *Prophet*, and whose *Church* or *Imposture* exists at this hour, and whose *Name* when written with the foregoing Greek Letters (although I cannot admit the propriety of it being so written, because of the total *dissimilarity of the Language* from whence it is derived, viz. Arabic,)

will produce the *exact Number* 666, therefore *Apostates*, which is *not the Name of a Man*, cannot be a suitable appellative Name for identifying the Numbered Beast. But it is well worthy of remark, that *Constantinople was once the Seat of the Imperial Roman Government*, and professedly a *Christian City*, though *now Apostates* by reason of the successive barbarous incursions of the *Saracens, Moors, Turks, and Arabs*, who have kept possession of it ever since, and have set up the *KORAN* in lieu of *THE BIBLE*. And although the *Koran* has *never been published in LATIN*, nor is *it the Living Vernacular Language of that Apostacy*, (as it is of *Mystic Rome* at the present moment); it must nevertheless be accounted as an inexplicable Mystery, that whilst the *LATIN* has been a Dead Language throughout the whole of Europe for several centuries, even in *Italy and Rome*, the very *Seat of the Latin, or Roman, or Italian Church and Hierarchy*, that it should be, notwithstanding this indisputable fact, the *MOTHER TONGUE*, the *Living Universal Language* of the *CHURCH OF ROME*, wheresoever her tyrannical power and influence have hitherto been extended; and she impudently professes herself to be the *original Root of the primitive Christian Church*, the *Mother Tongue of which was GREEK*, but which she has discarded by *preferring the Latin Vulgate Translation to the GREEK ORIGINAL*.

Mr. Faber, in his little volume entitled "Re-

¹ Faber's Recapitulated Apostacy, from page 42 to 46.

capitulated Apostacy,' may be consulted with advantage on the Arabic Name of the Impostor Mohammed, for one special reason which he gives—‘ Scarcely two occidentals, except by previous concert, will express a Hebrew or an Arabic word perfectly alike in Greek or Roman Letters.’ The subjoined are the whole of his remarks on the subject.

‘ The name MAOMETIS’ (says Mr. Faber) ‘ may rejoice in the rare felicity of having been adduced, at diverse times, both by Protestant and by Popish Expositors. Yet, even independently of the falseness of the principle upon which they work, we may well ask: Where is the indisputably final authority, even for writing *at all*, still less, therefore, for *exclusively* writing, the Arabic name of the impostor with the precise Greek Letters which compose the word MAOMETIS ?

‘ By the Popish expositor Bishop Walmesley (who clumsily fancies, however, that *his* MAOMETIS will be some *yet future* personal Turkish Antichrist assuming or bearing the name of the Arabian Impostor¹) we are told: that *The word is thus written by Euthymius and Zonaras and Cedrenus.*²’

¹ ‘ Walmesley proceeds upon the wild fancy, that we may expect a future and as yet unrevealed *personal* Antichrist, who will wear out the saints and lord it over God’s heritage during the exactly defined term of 1260 *literal* or *natural* days.’

² ‘ Walmesley’s General History of the Christian Church, chap. x. p. 320. Feuardentius, so far as I know, was the first who struck out MAOMETIS or MOAMETIS as the name of the beast. Annot. in Ireneæ. page 486. But, with wise caution, he hesitates between the false prophet Mohammed and the false prophet Luther: for he finds that, provided only we write Martin Luther MARTIN LAUTER, we shall equally produce the desired number 666.

‘ Now, even if Walmesley were *accurate* in his statement: what then? *Other* historians of the later empire express the name of the prophet of Mecca in various *other* forms. Why, therefore, for the purpose of arithmetical calculation, are we *bound* to take the alleged ΜΑΟΜΕΤΙΣ of Euthymius and Zonaras and Cedrenus, *rather than* the ΜΩΑΜΕΔ of Nicetas or the ΜΕΧΜΕΤΗΣ of Chalcocondylas, or the ΜΑΞΕΜΕΤ of Joannes Cantacuzenus, or the ΜΕΧΕΜΕΤ of Ducas Michael, or the ΜΩΑΜΕΘ and the ΜΑΧΟΤΜΕΤΗΣ of Joannes Cananus ? ’

‘ By reason of the essentially different principles of alphabetic writing which severally prevail in the East and in the West, scarcely any two occidentals, except by previous concert, will express a Hebrew or Arabic word *perfectly* alike in Greek or Roman letters. Consequently, since, down to the present day, the name of the grand impostor has been written in almost an endless *variety* of forms: those, who seek the number 666 in his name expressed in Greek letters, ought first to demonstrate, that the *particular* form ΜΑΟΜΕΤΙΣ must, from some inherent necessity, be *critically* adopted, and that all the other forms *must*, from some inherent necessity likewise, be *critically* rejected. In fine, any person, acquainted with Hebrew or Arabic, will, from the very genius of those languages, readily perceive the utter improbability, that the enigmatical name, alluded to in the Apocalypse, should be an *Arabic* word written and numbered in *Greek* characters: because such a circumstance would make the absolute strictness of an

arithmetical calculation to depend upon the inherent laxity of an alphabetical expression.'

' Such would be the immediate objection to the word ΜΑΟΜΕΤΙΣ, even if Bishop Walmesley had been *correct* in his allegation : but, where the interests of their church either are, or are supposed to be concerned, the assertions of the Romish Priesthood must in no wise be implicitly received. Cedrenus writes the name ΜΟΤΧΟΤΜΕΤ : Zonaras writes it ΜΩΑΜΕΘ : and Euthymius, like Zonaras, also writes it ΜΩΑΜΕΘ, or (as it appears in a manuscript of the Panoplia left by Bishop Fell to the Bodleian Library) ΜΩΑΜΕΔ. *Not one* of them writes it ΜΑΟΜΕΤΙΣ, though Bishop Walmesley assures his wondering readers that such, with rare unanimity, is the orthography of *them all.*'

To the foregoing observations of Mr. Faber, in answer to the Romish Bishop Walmesley, we may add another, which is, that the TERMINATION of the Name Μαομετης, as written by the said Bishop, is a LATIN TERMINATION, and *not Greek*; for if it were the latter, it ought to be written with ος or ης, as Μαομετος or Μαομετης, and then the one would produce the Number 726, and the other 664, neither of which would correspond with the sacred Number 666, and this circumstance alone is sufficient to eject the Name Μαομετης from further use—the ORTHOGRAPHY being spurious.

Though MOHAMMED was a vile *Impostor*, cruel *Tyrant*, an open and *grand Enemy* to the spread of Christianity by the *blasphemous publication of the*

KORAN, and in *these* particulars, (with many others,) *an Anti-Christ* and APOSTATE, inasmuch as he professed himself to be Παράκλητος, the *Paraclete*, or *Comforter*, or *Holy Ghost*, and caused the KORAN to be written in *proof of his Mission*, yet HE is NOT “*the Man of Sin*” spoken of by St. Paul, nor the *Numbered Beast* of St. John : for neither the *locality of his Kingdom*, or *Throne*, are answerable to the words of St. John in reference to its being SEATED¹ on “*SEVEN MOUNTAINS*,” nor is the MANNER of *his*² “*SITTING in the TEMPLE of God*,” correspondent with a *pretended THEOCRACY*; nor are *his pretensions* to *Supremacy, Universality, Infallibility, Ecumenical Power*, commensurate with those of the *LATIN PAPAL MAN*.

V. and VI. That³ SOCINIANS and UNITARIANS are both of them APOSTATES from Christianity is evident, because they *profess to believe in Christ, as a good man, and a Prophet of the highest character*, and yet they *deny His Atonement*, the belief of which, according to “*the word of God*,” is *absolutely necessary to every Christian man’s Salvation*. To admit that a *man* is *a good man*, and *not to believe that what he said of himself was strictly true*, is at variance with *Truth*, and

¹ Rev. xvii. 9.

² 2 Thess. ii. 4.

³ For a refutation of their heterodox principles see Dr. Wardlaw’s Discourses on the *Socinian Controversy*. Dr Magee (late Archbishop of Dublin) on the *Atonement*, and Dr. Middleton, (late Bishop of Calcutta) on the *Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament*, edited and revised by the Rev. James Scholefield, Regius Professor of Greek in the University of Cambridge.

common sense: yet *such* is the unpardonable inconsistency and persevering obstinacy of SOCINIANS and UNITARIANS. St. John says,¹ “*He that COMETH FROM ABOVE* is *above all*. And what *he* hath *seen* and *heard*, that *he* testifieth, and no man receiveth his testimony. *He* that *hath received HIS TESTIMONY* hath *SET TO HIS SEAL* that *God is true*:” but *this seal, this signet* is *wanting* in the *Socinian and Unitarian schemes*, by *rejecting the Atonement*, and, therefore, **THEY** have “neither part nor lot in this matter,” for to reject the *major*, and adopt the *minor points* for which the *Son of God* was made “manifest in the flesh,” is to *reject Christ and his Gospel*, and to render “*HIS TESTIMONY*” of *none effect*. The *Jews* stand convicted upon this very ground, and their magnificent *Temple* and *City*, which were for ages, the² “*Joy of the whole Earth*,” have, for the last eighteen centuries been a “*Desolation*,” and they themselves³ “*an astonishment, a proverb, and a by-word, among all nations*,” for their *Apostacy*. The destruction of *Jerusalem* with its *Temple* and *Service*, and the subsequent *dispersion of the Jews*, were *foretold* by *Christ*, before they came to pass, and were all the fatal consequences of denying the *Testimony of Jesus* and *his Atonement*; for the *Jews* said, when they crucified the “*Lord of Glory*,”⁴ “*His Blood be on us, and on our Children*,” and “*his blood*” is still on *their children*, *wrath having come upon them to the*

¹ John iii. 31, 32, 33.

² Psalm xlvi. 2; Lamen. ii. 15.

³ Deut. xxviii. 37.

⁴ Matt. xxvii. 25.

uttermost, according to the *sign* which Jesus showed them.¹ “*Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*” This is confirmed by *Josephus*, the Jewish historian, an *inflexible enemy to Christ* and *Christianity*, who says, that, 1,300,000 *Jews perished in the siege of Jerusalem*. *POLAND*, the *country of Socinus*, and the *hot-bed of Socinians* has drunk the cup of bitterness from the hand of the Lord, almost to the dregs, by the *instrumentality of the Russians*, even as the *Jews* did by the *instrumentality of the Romans*.

If it be a *high affront* to say of a *mere man*, that he does *not speak the Truth*, how much more to say of *HIM*, who “*spake as never man spake*,” that *His WORD is NOT TRUTH!* Such an *Impeachment* of *HIM*, who is *TRUTH ITSELF*, if it be not direct “*Blasphemy against the Holy Ghost*,” I know not to what to compare it. To the woman of Samaria, Jesus testified, saying², “*I that speak unto thee am He*,” viz. “*MESSIAS*.” To the Jews, Jesus said, “*Your father Abraham rejoiced to see MY DAY*: and *he saw it*, and was glad. *Verily, verily, I say unto you*, *Before Abraham was, I AM.*” “*No man hath ascended up to heaven, but He that came down from heaven*, even the *SON OF MAN* which *is in heaven.*” “*I am the Son of God.*” “*He that hath seen ME hath seen the FATHER.*” “*I and MY FATHER are ONE.*” “*I am the LIGHT*

¹ Matt. xxiv. 21.

² John iv. 26 : viii. 56, 58; iii. 13; x. 36; xiv. 9 : viii. 12; xi. 25.

of the world." "I am the RESURRECTION and the LIFE." And when adjured by the *High Priest*, in the name of God, to say whether he were THE CHRIST, THE SON OF GOD, *he confessed that he was both.*¹ "And the *High Priest* answered and said unto him, *I adjure thee*, by the *living God*, that thou tell us whether thou be THE CHRIST, THE SON OF GOD. Jesus saith unto him, *Thou hast said*: nevertheless I say unto you, Hereafter shall ye see the *Son of Man* sitting on the *right hand of power*, and *coming in the clouds of heaven.*" From the circumstance of the *High Priest rending his clothes*, and *declaring that Jesus had*² "*spoken blasphemy*," and from another passage of scripture we know in what sense *blasphemy* was *applied to Jesus*,³ "The Jews answered him, saying, *For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.*" As Jesus proved his *divine power* and *origin*, by the *Miracles* which he performed in the presence of multitudes, and declared himself without reserve to be "*God manifest in the flesh,*" (and this is the view which the Jews took of the matter,) so we are bound to believe that **ALL** he said was *true*; or *none*: for there is no *medium* in the case. Christ *was the Son of God* or he *was not the Son of God*. He *was equal with his Father*, or he *was not*. Those who deny his Divinity are in precisely the same case as the Jews, and the *same punishment* which *awaits them, awaits those who take a particle from his*

¹ Matt. xxvi. 63, 64.² Ibid. 64.³ John x. 33.

glory. That the word of God is true, we have strong evidence from the fact that it has been *translated* into 157 *Languages* and *Dialects* already. St. John writes thus,¹ “If we receive the witness of men, the *witness of God* is greater: for this is the *Witness of God* which He hath *testified of his Son*. He that *believeth on the Son of God*, hath the witness in himself: he that *believeth not God hath made him a Liar*; because he *believeth not the Record that God gave of his Son*. And this is the *Record*, that God hath given to us eternal life, and this life is in his Son. He that *hath the Son hath life*; and he that *hath not the Son of God hath not life*.” . . . “And we know that the *Son of God* is come, and hath given us an understanding, that we may know *HIM that is TRUE*; and we are in *HIM that is TRUE*, even in his SON JESUS CHRIST. THIS is the TRUE GOD, and ETERNAL LIFE.”

To adopt then a line of argument which would place *terms* and *things* which are *totally dissimilar* upon a *co-equality* is to follow the *example of Socinians and Unitarians*, for they *assume to themselves the proper Title of CHRISTIANS*, which belongs ONLY to those who *believe in the Atonement*. But as² “the Disciples were called Christians first in Antioch,” and not ‘Unitarian’ or ‘Socinian Christians,’ so we know from the page of Holy Writ that the terms *Unitarian* and *Socinian* are *superfluous*, and only brand them with Apostacy. And because THEY deny the Atonement, therefore “their Rock

¹ 1 John v. 9—12, 20.

² Acts xi. 26.

is not as *our Rock*, even our enemies themselves being judges : " for *their speech* is to the *ear of a Christian* what the¹ " *speech of Ashdod*" was to the *ear of Nehemiah*, and as *easily to be distinguished*. And, consequently, to attempt the *identification* of such ' *counter-elements*,' as these, without Reason or Precedent, is to introduce *uncertainty* into every thing, by nullifying the established laws of Order in *Language, Orthography*, and the *plainest Scripture Truths*.

It is still further manifest, that *Apostates*, which is *not the proper name of a Man*, cannot, for the same reason, be the *proper or Appellative Name* of the *numbered Beast* whose Name is declared by St. John to be that of a *MAN*, and to contain the precise Number $\chi\xi\varsigma'$ or 666 ; since *Apostates* is *too indefinite* an appellation for the Beast, it does *not contain the Number 666*, and can *never be converted into, or substituted for the Name of a Man*, and, therefore, must be rejected, as the most useless, because the *most inconclusive* of all *pretended Names*. For example—If we were to speak of the *Emperor JULIAN* who is proverbially, and emphatically styled *THE APOSTATE*, yet it would be necessary to use the *Name—Julian*—because it is the *Proper Name of this Man*; for were we to *omit his Name*, no one would of a certainty conclude that *Julian the Apostate* was meant; but probably *Antiochus Epiphanes* might be intended, or *Absalom*, or *Ahithophel*, or *Rehoboam*, all of whom were in their turns *Apos-*

¹ Nehem. xiii. 24.

tates from “*the Commonwealth of Israel*;” or peradventure *Judas Iscariot*, who is emphatically called “*The Son of Perdition*,” and therefore *Apostate*, because he betrayed Christ and perished in his *Αποστασίᾳ τῆς Πίστεως*. Not of necessity, therefore, should THE POPES OF ROME be *conjectured* from the mere indefinite Appellation of APOSTATES, which is *applicable* to other *Churches* and other *Individuals*, and which is totally inapplicable to the *Name of any Man*; for the POPES have severally and successively their *proper Names* as *Men*, as well as the *Titles* which are given them by way of *Distinction* and *Eminence* upon their *ELECTION* and *establishment on the Papal Throne*, even as the *Apostate Julian* had; and, therefore, on this additional ground of objection *Apostates* will not serve the purpose intended by Mr. Faber.

As we have already noticed several leading *Apostacies from Christianity*, ex. gr. the *Jewish, Greek, Latin, Mohammedan, Socinian, Unitarian*, together with sundry examples of *Civil and National Apostates*: how shall we be able to *prove* that the *chief burden of Apostacy* ought *primarily, appellatively, and summarily* to be laid upon the *Latin Church of Rome*, so as to distinguish HER by *Character* and *Name* as she ought to be distinguished from ALL other *Apostates*? I would answer, *not* by means of the word *Apostates*, but by adhering in the strictest manner to the “*wisdom*” and “*understanding*” of which *St. John* speaks, which is, in the given Greek Number χξσ' (or 666) to find the

NAME of a MAN written *in Greek Letters*, which will produce by Greek *Alphabetical Numeration* or Computation the appropriate “*Mark*,” appellative “*Name*,” and enigmatical “*Number 666*” of the Beast; and having thus discovered the *Name of a Man*, (written in Greek characters,) then we must apply it to the Rule laid down by St. John, which is this,¹ “Here is wisdom. Let him that hath understanding COUNT THE NUMBER of the Beast;” that is to say, “The NAME of the Beast, or the NUMBER of his NAME,” which is the “NUMBER of a MAN; and his Number is Six Hundred Three-score and Six.” And by following *this Rule*, after the example of *Irenæus*, the result will be manifest. To which end we must have resort to *the original Greek Text of the New Testament*, the testimony of the early Fathers, of ancient Greek Grammarians, Lexicographers, and Classical Writers; and the opinions of the most learned and pious men, as corroborating the whole; whereby we shall prove, in the clearest and most indisputable manner that the very ancient name ΛΑΤΕΙΝΟΣ, (Lateinos,) as used by *Irenæus* in the *Second Century*, is in truth the *Name of a Man*, which contains the exact Number 666, and is applicable in every particular to the character of the Numbered Beast as described by St. John. Moreover, we shall find that the ancient use of the *Diphthong*, or broad *q* or *ei* in Λατείνος or Λατέινος was perfectly correct in regard to orthography, and also the truth of the conjectures

¹ Rev. xiii. 17, 18.

of *Irenæus* and *Tertullian* (concerning the **LATIN** or **ROMAN Ecclesiastical Power** made by them some centuries before the **EVENTS** came to pass) will be evident. For, after the *division of the old Empire* into *Ten Kingdoms*, and the subsequent *Rise, Progress, and Establishment* of the *Papal Dominion* had brought to light the truth of a *hidden Mystery*, viz. that the *Papacy* after its establishment was *found SEATED in the old IMPERIAL CITY OF ROME*; had *adopted the Pagan Cæsarean Title* of ‘**PONTIFEX MAXIMUS**;’ had *retained its ancient LATIN Language*, with its *Pagan sacrificial Rites and ceremonies, modified to a professed Christian Standard*, and finally *claimed UNIVERSAL POWER and DOMINION*, both **SPIRITUAL** and **SECULAR**, and thereby **EVIDENCED ITSELF** to the **WHOLE WORLD** to be the **GREAT ANTICHRISTIAN POWER**, or in the words of Scripture, ‘**THE ANTICHRIST,’ ‘THE MAN OF SIN,’ ‘THE SON OF PERDITION,’ ‘THE WICKED ONE;**’ then that which was *Prophesied* by St. John and St. Paul, *conjectured* by *Irenæus* and *Tertullian*, was *confirmed* by succeeding **EVENTS** to which the whole current of Ecclesiastical History bears ample testimony.

It must be evident, from what has been already advanced respecting the *word* (not Name) **APOSTATES**, that it does *not contain* in the **INDIVIDUAL LETTERS** of that *word* the *true Number 666*, or $\chi\xi\varsigma'$, but rather 1160, which is 494 *more* than the number mentioned by St. John; neither is it an appropriate word in any rendering of it; for it is as much *too*

general a Term whereby to express the Proper and Appellative name of the Beast, as the word *Catholic* is *too universal a Term* whereby to identify the *Roman Catholic, or Latin Church*; for the *Term CATHOLIC* is an *UNIVERSAL TERM*, but the *adjective ROMAN* is a *PARTICULAR Term*, and distinguishes it from the *Jewish, Greek, Christian, Mohammedan*, and all other *real or professed Churches* in the world, and by which peculiar *LATIN ‘Mark or Name’* we know, to a demonstration, that the *LATIN Church of Rome* is neither the *Original, nor True, nor Universal Church*; but *only UNIVERSAL* as it respects the *mystical use and inexplicable Retention* of the *LATIN Language*, which is *ALL* that we want for our argument in favour of the *Name Λατεῖνος, Lateinos*. If the *Roman Catholic* were the *true Christian Church*, (as she impudently professes herself to be,) then, the *Term Catholic*, being an *universal term*, would suffice to express the whole *Christian Church* to the utmost limits of the globe; but the *adjective ROMAN* (*‘Sacra ROMANA Eccllesia,’—‘Sanctum ROMANUM Imperium’*) being annexed, we have at once both the *Identity* and *self-prescribed LIMITS* of the *Roman or Latin Papal Church and Kingdom*, founded upon the ruins of the ancient city and empire of Imperial Rome, which persecuted the Apostles and Primitive Christians under the tyrannical reigns of the *Emperors Nero, &c.* but where, *in the days of St. Paul*, there was a *Christian Church* of which ¹ *LINUS* was appointed the *first*

¹ *IGNATIUS*, Lib. iii. cap. 3. and *EUSEBIUS*, Lib. iii. Hist. Eccles. cap. 2.

Bishop, ANACLET the second, and CLEMENT the third. Moreover, as the GREEK (not *Latin*) was the *Mother Tongue* of the *true Catholic and Apostolic Church*, why has it not continued such, if indeed some *ONE particular Language* must needs be retained on account of *Church Unity*, &c.? The *Greek*, which is the *original Language* of the *New Testament*, has been most impiously laid aside by Papal craft and authority, and has been supplanted (without the least shadow of a command in Holy Scripture for such substitution) by the *LATIN Vulgate Version or translation*, of which there have been *SEVEN* revised and amended Papal editions, and between the *two editions* of *Pope² SIXTUS* the *Vth.* and *CLEMENT* the *VIIIt.* there are about *2000* different Readings: and not only has the *LATIN Version* been substituted for the *Greek original*, but it has literally *superseded* the *Vernacular or Vulgar Tongue of Modern Rome and Italy*, which is *ITALIAN*.

Let, therefore, the *POPE of ROME* glory in his *LATIN-Ecclesiastical Universality, Dominion, and Power*; for by *HOW MUCH HE* hath the *GREATER AUTHORITY*, by *SO MUCH surer argument is HE* that *LATIN BEAST or MAN*, whose *proper and Appellative NAME* is *Λατεῖνος*, and *HIS enigmatical Number χξς'*, or *ἰξακοσιοὶ ἑξηκοντα ἕξ*, or *666*.

¹ See James's 'Bellum Papale,' &c. London, 1678.

CHAPTER XII.

CONTAINING A REFUTATION OF DR. ADAM CLARKE'S
HYPOTHESIS OF
Η ΛΑΤΙΝΗ ΒΑΣΙΛΕΙΑ.

HAVING now fully discussed the demerits of Mr. Faber's favourite word *Ἀπόστατης*, *Apostatès*, as neither *contractedly* nor *uncontractedly* containing the *true Number* χξς', or 666, nor the *name of any Man*—and having also established that the numerical επισημον Ταυ, or *cipher s'*, which has been brought forward by Mr. Faber to represent the *contraction* of σ and τ (ς) is *spurious orthography*,—and finally, that the *word Apostatès* itself contains no sufficiently *definite signification*,—I gladly leave both the *Theory* and the *Theorist*, and proceed to consider—

II. The Hypothesis of the learned Dr. Adam Clarke, concerning the Number χξς', which he affirms to be—

Η ΛΑΤΙΝΗ ΒΑΣΙΛΙΕΑ,¹ THE LATIN KINGDOM.

¹ See Dr. Adam Clarke's Commentary on Rev. xiii. 18.

This opinion of the learned Doctor (against the *orthography* of Λατεῖνος) will soon be seen to stand on very slender ground, though backed by *much learning* and *ingenuity*, and the *aid of Cardinal Bellarmine*. To this end it will only be necessary to *contrast*, or bring in opposition the *words of the Apostle John* with those of *Dr. Clarke*, to see how well they agree. St. John says,¹ “*The NAME of the Beast, or the Number of his NAME.*” “Here is wisdom. Let him that hath understanding count the NUMBER of the beast: for it is THE NUMBER of a MAN; and HIS NUMBER is *Six hundred threescore and Six*,” or “*666.*” whereas the “*wisdom*” and “*understanding*” evinced by the learned Dr. Clarke is to the following effect, “*The Name of the Beast, or the Number of his Name.*” Here is wisdom. Let him that hath understanding count the Number of the Beast; for it is the NUMBER of THE LATIN KINGDOM; “and his number,” (i. e. of the LATIN KINGDOM) is “*Six hundred Threescore and Six.*” Now then, it must be evident to all reasonable men that the NUMBER OF A KINGDOM and “the NUMBER OF A MAN” can never be construed to mean the same thing, unless it can *first* be proved that MAN and KINGDOM are *synonymous terms*, which is impossible, and, therefore, whatever amount of learning, talent, and ingenuity has been displayed by the Doctor on this subject, it is nevertheless wholly irrelevant to the *subject proposed* for our consideration by St. John,

¹ Rev. xiii. 17, 18.

which is from the given Number χξς', to find *the Name of a MAN*, written in *Greek characters*, answerable to the Number 666; and not only must the *Name of the Man* contain the precise given number, but it must likewise portray the *general and particular character of such a MAN* as is described in the xiith Chapter of the Revelations from ver. 11 to ver. 18, inclusive. And however nearly Dr. Clarke may have arrived in idea at the given Number from the *sentence* η Λατινη βασιλεια, ‘*The Latin Kingdom*,’ yet from the simple *Facts* that *this sentence* does *not denote* the *Name of a MAN*, and that there is *another sentence of similar and equal importance*, which contains the *same number* 666, viz. Εκκλησια Ιταλικα, *ITALIAN CHURCH*; the Doctor’s hypothesis is more fanciful than real, and must of necessity be disputed, as we shall proceed to demonstrate. For if the *sentence* η Λατινη βασιλεια, *THE LATIN KINGDOM* will produce the Number of the Beast, *so also the sentence* Εκκλησια Ιταλικα, *ITALIAN CHURCH* will produce the *same number*: but as *neither of them* contains the *Name of a Man*, so they must *both be rejected*, not on account of the Number, which is correct, but because they are *inapplicable*.

| | | |
|---------|------------------|-------------------------|
| | E' = .. 5 | η' = .. 8 |
| | κ' = .20 | Λ' = .30 |
| | κ' = .20 | α' = .. 1 |
| | λ' = .30 | τ' = 300 |
| | η' = .. 8 | THE i' = .10 |
| | σ' = 200 | ν' = .. 50 |
| ITALIAN | t' = .10 | LATIN η' = .. 8 |
| | α' = .. 1 | β' = .. 2 |
| | I' = .10 | KING- α' = .. 1 |
| CHURCH. | τ' = 300 | σ' = 200 |
| | α' = .. 1 | t' = .10 |
| | λ' = .30 | DOM. λ' = .. 30 |
| | t' = .10 | ϵ' = .. 5 |
| | κ' = .20 | t' = .10 |
| | α' = .. 1 | α' = .. 1 |
| | <hr/> | <hr/> |
| | 666 | 666 |
| | <hr/> | <hr/> |

As¹ *Piscator, Brightman, and others*, have given us the sentence Εκκλησία Ἰταλικα, ITALIAN CHURCH, which will produce the Number 666 in a legitimate manner; what advantage has the learned Dr. Adam Clarke derived by the adoption of the sentence η Δατινη βασιλεια—THE LATIN KINGDOM? for it is evident that both, ‘THE LATIN KINGDOM’ and ‘ITALIAN CHURCH,’ when written in GREEK LETTERS will severally produce the same Number 666, yet as neither of these sentences can exhibit the Name of

¹ Piscatoris Commentarii Novi Testamenti. Scholia in cap. xiii. Apocalypse Johannis, ver. 18, p. 1549. Ed. Herbornæ Nassoviorum, 1613. Brightman on Rev. xiii. 18. Amsterdam 1611.

a Man, they cannot properly be said to represent the *Number of a Man*, but are both spurious : because St. John says most plainly that, “ the NAME of the Beast,” “ is the Number of a MAN ;” now the words ‘ KINGDOM,’ or ‘ CHURCH,’ or ‘ APOSTATES,’ are none of them the Names of Men, and as the WORD OF GOD is to be our GUIDE to the interpretation of the sacred numerical enigma, and not the learning of Dr. Clarke, or Mr. Faber simply considered, therefore, their authority must bow in submission to that SUPREME authority, as being the infallible guide to, and Fountain of all revealed Truth. And although neither ‘ The Latin Kingdom,’ nor ‘ Italian Church,’ are suitable sentences to prove the point at issue, yet I must confess that Dr. Adam Clarke has used much greater fairness than Mr. Faber, in his search after the Number 666, in the sentence Λατινη βασιλεια, inasmuch as the Doctor has strictly confined himself to the well known numerical use of the 24 Greek Letters, without running wild after an episēmon to prove it equal to the contraction of two Letters ; it is however abundantly certain that the Doctor’s argument cannot be sound, although the said sentence may be considered in a comparative point of view, as strengthening the long existing arguments against Romanists or Papists, but not more so than the sentence Εκκλησια Ιταλικα, ‘ Italian Church,’ which is more appropriate for the Papacy. Yet after all I feel satisfied (yea, I might say positive) that the only one proper and Appellative Name of a MAN, which, when written in Greek Letters, can

furnish us with the precise arithmetical ‘*Number*,’ appropriate ‘*Mark*,’ and appellative ‘*Name*’ of the number Beast, is Λατῖνος, *Lateinos*, the orthography of which is proved to be correct, and to be in every other respect answerable to the general scope of the Prophecies of St. John and St. Paul; being the *Proper Name of a Man*, namely,¹ **LATINUS**, who was *King of Latium or Italy*, and the *founder of the ancient Kingdom of the Latins*, called after his *Name*, *Latium*, (and afterwards *Rome*,) whence comes the *Latin NAME, Race, and Language*, which was formerly spoken throughout all Europe; and more Proof than this is not necessary in any argument. It is absolutely indispensable that the *Name of the Man* should in all particulars identify the character of the *second Beast* (as the true *Image of the First*,) who is an acknowledged² Ecclesiastical Superior of the very Highest Order and Degree—the *pseudo-Christian* ‘**PONTIFEX MAXIMUS**’ even the *Man of the Latin, or Roman, or Italian Church and Kingdom*, who³ “*SITTETH*” (according to prediction) “*in the Temple of God*” (at Rome) “*shewing himself that HE is God*;” of ancient *Roman Idolatries*, of *Heathen Mythology*, impudently introduced into the Church under Christian names; that He is the *God-Man of Romanists*—their *Idol*, their *Image*, their *Pope, Papa, or Father*; that *He* is the ecclesiastical founder of modern Hierarchical Rome with its present Papistical

¹ Virgil. *Aeneid*. Lib. vii. line 45. ibid. Lib. I. line 6.

² Rev. xiii. 11.

³ 2 Thess. ii. 4.

form of Government, *a similar form to which has never before existed in the known world.* That He, therefore, is “*the Man of Sin,*” “*The Son of Perdition,*” “*The wicked one,*” spoken of by St. Paul, *The Antichrist* of St. John, and the very MAN, whose enigmatical Number is χξς', or “*Six hundred threescore and six.*” And, therefore, notwithstanding the number of profound Greek authors who have been quoted by Dr. Adam Clarke with an intent to *nullify the orthography of Irenæus* in his use of the DIPHTHONG or broad ει or ά in the Name Λατένιος, he has utterly failed. The learning of Cardinal Bellarmine moreover has been added to the List of his authorities:—‘ *Bellarmino the Jesuit* (as the Doctor writes) *objected* against Λατένιος being the *Name* intended in the prophecy from its *orthography*; for, says he, it should be written Λατίνος. That the *objection of the learned Jesuit has very great force*, is evident from every Greek writer extant, who has used the Greek word *Latinus*, in all of whom it is uniformly found without the diphthong. See *Hesiod, Polybius, Dionysius of Halicarnassus, Strabo, Plutarch, Dio Cassius, Photius, the Byzantine historians, &c.*’

From this array of *ancient classical authors*, supported by *Bellarmino*, it would appear, at first sight, morally impossible to advance any thing further towards establishing the *name Λατένιος*; but the question at issue is *not* whether *any of the before named Authors have ever used the diphthong or broad ει or ά when writing the Name Λατένιος*; but whether such

orthography was acknowledged as legitimate among the ANCIENT GREEKS and ANCIENT ROMANS in NAMES of MEN, &c.? That it was both *customary* and *legitimate* to use the *Diphthong* or *broad ει* or *ϙ* can be *proved* by a number of the most indisputable ancient authorities. Therefore it matters not in the least whether any such authors as those named by Dr. Clarke have ever used the *Diphthong* or not. The *simple fact* to be established is, whether *such orthography* was considered *genuine* in the time of *Irenæus*; and, if it ever was legitimate, we may suppose it probable in his Days, because he has unhesitatingly used the *diphthong*, or *broad ει*, or *ϙ* in two several NAMES out of THREE, pertaining to the same number '666,' viz. Λατῆιος and Τεῖταν, and as *Irenæus* (the beginning of whose name is written by *Eusebius* with the *Diphthong ει*, Εἰρηναῖος,) was one of the Christian Fathers, and wrote professedly "Contra omnes Hæreses," it would seem a gross inconsistency for him to select *Two Names* out of *Three*, the *orthography of which was disputable*. It will be therefore my grand object to bring forward such *ancient authorities* under the head of the *Diphthong ει* vel *ϙ* as shall establish the COMMON USE of the *broad ει* or *ϙ* beyond all further doubt or controversy: for that which the *Ancients used*, and which can be proved incontrovertibly from many *classical Authors extant*, from *Lexicons*, from *Medals*, &c. cannot be set aside by modern *Commentators*, let their learning be ever so great. When Dr. Clarke and others have proved that the authorities

produced in favour of the *Diphthong* or *broad e* or *ee* are *not sufficient*, nay even *abundant*, to establish the *ancient uses of the Diphthong* in the name Δαρέως, it will be time enough to give up the Point; till then, I shall consider myself fully justified in vindicating the *Orthography of Irenæus* in the ancient classical use of the *epsilon* (ε) with the *iota* (ι) as *ee* or *ɛ*, or the *iota circumflexed* as *ī*, (which latter is *generally*, if not always, *equivalent to a Diphthong*,) against the various *pseudo-opinions* of Dr. Adam Clarke, Mr. Faber, Cardinal Bellarmine, Grotius, and a host of other writers. That Dr. Clarke should have *selected* Cardinal Bellarmine, the most *subtile of all Jesuits* in the world, the very mouth piece of the *Pope of Rome*, with the intent to *nullify the orthography of Irenæus* in the use of the ε in Δαρέως, is most astonishing, (much more so indeed than that Professor Lee of Cambridge should have chosen the subtle demi-papistical Archbishop Laud, with a view to set aside the Number χξς', 666, by confronting it with the *spurious* Number χιι', 616). Because Bellarmine had a *special self-interest* to support at *Rome*, as *Cardinal Secretary of State to the Pope*, in which he could not more effectually serve '*His Holiness*,' and the whole '*Church of Rome*,' than by endeavouring to *set aside the orthography of Irenæus* on THIS POINT; for this *Arch-Jesuit* had most assuredly found out that *if the orthography of this all-important Name Δαρέως were once established beyond controversy*, the consequences would be that

IT could apply to NONE OTHER CHURCH *in the world* than his own LATIN CHURCH and usurped HIERARCHY, and that it would, according to prediction, lead to its downfall. Bellarmine, therefore, could not be looked upon as a *disinterested Man*, especially when it is duly considered that the LATIN or Roman Church claims to herself, *universality*, and will admit of no ecclesiastical Rival or Superior; for, what is said by Papists of the *Church of St. John Lateran at Rome*, is equally said of the *Pope at his Installation and Coronation*—“ *Omnium in Urbe atque in Orbe Ecclesiarum Mater atque Caput.*” *Of all Churches in the City and the World—The Mother and the Head*; so upon the *Papal Coronation* are these presumptuous *Titles of Blasphemy* conferred—‘ *Accipe Tiaram, tribus coronis ornatum, et scias Te esse Patrem Principum et Regum, Rectorem Orbis, in Terrâ Vicarium Salvatoris nostri Iesu Christi: cui Honor est, et Gloria in Sæcula Sæculorum. Amen.*’ ‘ *Receive Thou the Tiara, adorned with THREE CROWNS, and KNOW THYSELF to be FATHER of PRINCES and of KINGS, RULER of THE WORLD, upon Earth Vicar of our Saviour Jesus Christ: to whom be Honour and Glory for ever and ever. Amen.*’

It is evident to me that *Irenæus* never doubted for one moment the integrity of the *orthography* of the Name Λατένιος, because he has made use of a *second Name* Τεῖταν, TEITAN, which is liable to the *same orthographical objection* respecting the *Diphthong* *ai* or *ei*, and were there no other authorities extant to

prove the *use of the Diphthong* & in his day, the *double use of it by a Christian Father* ought to carry more weight than any thing which *Dr. Clarke, Mr. Faber, Cardinal Bellarmine, Grotius*, or other writers of a *recent date* can advance to the contrary. The *Field*, however, will be *left to them no longer*, but it will be *proved beyond all doubt* that *Irenæus* was not only a *much better Grammian than they*, but also that he came so much nearer to the true Name of the Man, as to have *literally furnished us with it*. “*LATEINOS nomen habet Sexentorum Sexaginta sex numerum: et valde verisimile est, quoniam, novissimum Regnum hoc habet VOCABULUM.*” And the Reason why we know of a certainty that *his conjecture was true*, is this, that “*LATINI enim sunt qui NUNC Regnant.*” *For THEY are ‘LATINS (i. e. Papists,) who now Reign.’*

And although Dr. Clarke has declaimed so much against the *orthography of Irenæus*, with regard to his *use of the diphthong* in the name *Λατῆνος*, the *Doctor* has nevertheless noticed *three things* relative to the *Number* “666” which are worthy of observation, because they tend greatly to strengthen my own opinion.

1st. That it is the **GREEK LANGUAGE** from which the *Name of the Beast* must be elicited, as he says, “Having shown that it was a practice in the Apostolic age, and subsequently, to count the *number* in *words and phrases*, and even in whole verses, it will be evident that what is intended by 666, is that the **GREEK NAME** of the Beast, (for it was in the Greek

Language that Jesus Christ communicated his Revelation to St. John,) contains this Number."

The 2nd point worthy of observation is, the *very high Terms* in which the *Doctor* speaks of the *Name Λατέινος*, and of *Irenæus* its Author, or setter forth.

" Many *NAMES*," says the Doctor, " have been proposed, from time to time, as applicable to the Beast, and at the same time containing 666. We will only notice *ONE* example, that *famous ONE* of Irenæus, which has been *approved by almost all commentators who have given any sort of tolerable exposition of the Revelation*. The word alluded to is *Λατέινος*, the *LETTERS* of which have the following numerical values. $\Lambda = 30$. $a = 1$. $\tau = 300$. $\epsilon = 5$. $\iota = 10$. $\nu = 50$. $o = 70$. $s = 200$; and if these be added together, the sum will be found to be equivalent to the Number of the Beast. This word was applied by Irenæus, who lived in the second Century, to the existing Roman Empire; for, says he, " *They are LATINS who now reign.*"

The 3rd particular which the Doctor notices, is the sentence $\text{ἢ } \Delta\alpha\tau\iota\mu\eta \beta\alpha\sigma\iota\lambda\epsilon\alpha$, 'THE LATIN KINGDOM.' His observations are as follow :

' *No other Kingdom on Earth can be found to contain 666.* This is then the $\text{ἢ } \sigma\omega\pi\alpha$, " the *wisdom, or demonstration.*" The Doctor continues. " A Beast is the symbol of a Kingdom; THE Beast has been *proved*, in the preceding part of this Chapter, to be the *LATIN Kingdom*; and $\text{ἢ } \Delta\alpha\tau\iota\mu\eta \beta\alpha\sigma\iota\lambda\epsilon\alpha$, being shown to contain, *exclusively*, the Number 666, is the *demonstration.*"'

On the two former observations of the Doctor, we are pretty well agreed ; but respecting his *third* remark I must be allowed to differ from him ; for if it can be proved—that “ *No other Kingdom on Earth can be found to contain 666* ;” and that “ *A Beast is the symbol of Kingdom* : yet the *symbol* of St. John is *not to find* “ *the Symbol of a Kingdom* :” BUT “ *the Number of a MAN*,” which must *imply his Name*, and therefore St. John tells us in the 17th verse of the xiiith chap. that “ *the NAME of the Beast, or the NUMBER of his NAME*,” must be sought after and then counted ; and as I have already shown that **MAN** and **KINGDOM** are **NOT synonymous terms**, and that the sentence εκκλησία Ιταλικα, ‘**ITALIAN CHURCH**,’ will produce the *same number* as the sentence ἡ Λατίνη βασιλεῖα ‘**THE LATIN KINGDOM**,’ therefore ‘**The Latin Kingdom**’ and ‘**Italian Church**’ must *both of them give place to the Proper name of the Man of Latium or Rome*; viz. Λατῖνος (**LATINUS**) of which it may with *much greater propriety be affirmed* that ‘**No other Name of a Man on Earth can be found suitable to, and illustrative of the Roman Papal Beast** but Λατῖνος ; because it contains the true Number 666, and is fully answerable to the general scope of the Prophecy. And, although, Dr. Clarke has quoted *Cardinal Bellarmine*, and *eight classical Authors* against the orthography of Λατῖνος, namely, *Hesiod*, *Polybius*, *Dionysius of Halicarnassus*, *Strabo*, *Plutarch*, *Dio Cassius*, *Photius*, the *Byzantine Historians*, &c. &c. : yet I will pledge myself to confront these with many more authorities

of equal antiquity and celebrity for the *ancient use of the diphthong* *ᾳ* or *ῃ*, and what then can be said after the production of such numerous authorities? Why, they must necessarily cause a *surrender* of Dr. Clarke's hypothesis, because the question to be decided is not (as we have before remarked) whether the *epsilon* (*ε*) is to be *found* in any of the *eight before mentioned Authors* when writing the *Name Λατένος*, but whether it was considered *sound orthography in the time of Irenæus*, who lived in the *2nd Century*, and whether it was *THEN legitimate to write the Diphthong or broad ἄ or εῃ*. [See the Authorities for such uses, Chapter XV.]

It is evident, therefore, that Dr. Clarke, without taking the trouble to investigate the *merits of the Diphthong, broad or circumflex, ῥ, εῃ, or ἄ*, in the *Name* which may be written in any of the three following ways, as *Λατένος*, *Λατῆνος*, *Λατῖνος*, has tacitly, and I might say ignorantly, *ceded the palm to CARDINAL BELLARMINE*, and thereby *LOST the most answerable NAME EXTANT*, concerning the *Number 666*, agreeably to the Doctor's own observation. 'Many NAMES,' says he, 'have been proposed from time to time, as applicable to the beast, and at the same time containing 666. We will only notice that ONE example, viz. that famous ONE of Irenæus, which has been *approved of by almost all commentators who have given any sort of tolerable exposition of the Revelation. The word alluded to is Λατένος*, &c. However I doubt not that what has been already advanced concerning the *ortho-*

graphy of *Irenæus*, in reference to the *Diphthong* in the Name Λατεῖνος can never be overthrown by any Classical writers, and if this Name of Λατεῖνος were FAMOUS in times past, it will be still MORE FAMOUS for THE TIME TO COME. I am free to confess, that, although there are multitudes of men more competent than myself to undertake this elucidation, yet from the sophistry which has been displayed by so many learned and pious Authors, I felt most anxious, if possible, to arrive at the CERTAINTY both of the NAME of the MAN, and the NUMBER of his NAME, the latter of which has been impeached by Professor Lee and Archbishop Laud, and the former has been misconceived by many writers. Of one thing I can assure my Readers, that, since the year 1829, I have used much patient investigation in my endeavours to establish the *Mystic Name*; and that the *Motive* which prompts me to the publication of this little work is a love of and zeal for the elucidation and final establishment of TRUTH, which is evidently the self-same Motive which moved *Irenæus* to write on this Sacred Number χξς', or "666," as he says, *Propter timorem erga Deum, et zelum Veritatis.*

As it is truly painful to see so many gigantic Authors at a polar distance in their opinions on this subject, it seems expedient as far as practicable, to arrest the progress of so many glaring errors as must spring out of such a discrepancy.

CHAPTER XIII.

REMARKS ON THE SPURIOUS NUMBER χις', OR 616, WHICH IS MENTIONED BY PROFESSOR LEE.

HAVING proved, as I believe, the fallacy of Dr. Adam Clarke's hypothesis with reference to the *sentence*, Δατινη βασιλεια, as also of the *similar sentence* Εκκλησια Ιταλικα, I now proceed to notice,

III. The opinion of *Professor Lee¹* of Cambridge, which is, that the Number χις' or 666 is disputable, for the Regius Professor of Hebrew informs us that, "In the times of Irenæus *another Number*, viz. χις', 616, was also found, which is sufficient to shew, that liberties had been taken with this passage: and I cannot help adding the words of Archbishop Laud: 'Numeralis illa theologia—non mihi placet—non sapit spiritum apostolicum.' "

I believe, however, that all New Testament commentators upon this Number χις', 666, are fully

¹ Lee's *Dissertations on Prophecy*. Rev. xiii. Diss. II. Sec. III. Page 329.

agreed concerning its *authenticity* and *integrity*; even *Cardinal Bellarmine*, the *Jesuit*, who *objects* to the *orthography* of *Irenæus*, in his use of the *Diphthong* $\chi\acute{\epsilon}$, in $\Delta\alpha\tau\delta\nu\sigma$ does *not object* to the *NUMBER* $\chi\acute{\epsilon}\varsigma'$, 666, and, therefore, should it be still *further* objected that not only was the *orthography* of *Irenæus* incorrect respecting the *diphthong* $\chi\acute{\epsilon}$, but that a doubt exists about the *correctness* and *validity* of the *Number* $\chi\acute{\epsilon}\varsigma'$, 666, as *Professor Lee* has insinuated in his "*Dissertations on Prophecy*," then it will be proper to examine the force of such objection in order to ascertain whether it can stand the *Test* of critical investigation; and if it cannot, *it must be rejected* as irrelevant and inconclusive.

In replying to the above sentiments of Professor Lee concerning the pseudo-prophetic *Number* $\chi\acute{\epsilon}\varsigma'$, 616, backed by the equivocal opinion of *Archbishop Laud*, I will endeavour to shew from the genuine words of *Irenæus*, that this solitary rival of the *Number* $\chi\acute{\epsilon}\varsigma'$, 666, was never sanctioned by that Christian Father, but originated with some author (most likely contemporary,) whose writings were never considered equally orthodox with those of *Irenæus*, otherwise the Professor of Hebrew would not have failed to have given us *his Name*, the precise time when he wrote, and when this *Number* first made its appearance. For although the Professor has not hesitated to remark—that, "In the times of *Irenæus* another number, viz. $\chi\acute{\epsilon}\varsigma'$, 616; was also found, which is sufficient to shew, that LIBERTIES had been taken with this Passage;" yet he cannot suppose

that we are to *infer* from the expression, ‘*The Times of Irenæus*,’ that IRENÆUS ever favoured such an opinion; for the production of his own three Names Τίταν, Λαρένος, and Ευανθας, as well as his reasoning on the subject, are totally subversive of such an idea, because each one of these Names contains the precise Number 666. As to the statement that this Number 616, χις', is ‘**SUFFICIENT** to shew, that *liberties* had been taken with this passage;’ it can only prove that **ONE liberty** had been taken with it, and this is the very *utmost* that the Professor can produce, or he need not have resorted to the dubious opinion of *Archbishop Laud*, who merely says, ‘*Numeralis illa theologia... non MIHI placet*;’ as people generally express themselves, when they do not understand any particular subject—‘*non mihi placet*,’ ‘*it does not please me*;’ and as for the *Archbishop’s assertion*—‘*non sapit spiritum Apostolicum*,’ it seems to me altogether to want *proof*. It is evident from the simple circumstance that the Professor has used the term ‘**LIBERTIES**,’ that **HE is not satisfied** with the **ORIGINALITY** and **authenticity** of the Number χις', 616, or why does the Professor say, ‘*liberties?*’ We may infer, therefore, from the *off-hand words* of *Archbishop Laud*, ‘*Numeralis illa theologia.... non MIHI placet.... non sapit spiritum Apostolicum*,’ that they no more sanction the rejection of the Number χις', 666, than the authority of *Cardinal Bellarmine*, quoted by *Dr. Adam Clarke*, (and a worse could scarcely have been adduced,) can operate to the rejection of the

ε in the Name *Λατέινος*. And this I say because of the Cardinal's attachment to the *LATIN* or *Roman Church*, and that HE has been *proved not to be so good a Grammarian or Antiquarian as IRENÆUS.*

Professor Lee's observations on the Number χις', or 616, were, I presume, induced by his Theory concerning the *Completion of the whole Prophecy of the Book of Revelation*, thus given in the Title Page to his ' *Dissertations on Prophecy.*'

' The second (DISSERTATION) on the interpretation of Prophecy Generally, with an Original Exposition of THE BOOK of REVELATION ; shewing that the WHOLE of that remarkable Prophecy has LONG AGO been FULFILLED.' Now, with deference to the Professor, I would remark, that the ROMAN or LATIN PAPAL CHURCH, which is a *Principal Subject of that Prophecy*, is still in existence, as also the MOHAMMEDAN CHURCH, or *Imposture*, which is *another subject of the same Prophecy*, that is, ' *The Beast*', and ' *The false Prophet*', and while these two great *Antichristian Churches continue*, it cannot be *literally or figuratively said*, that ¹ "BABYLON is fallen, is fallen, that GREAT CITY." And the Reason why it cannot be so said is, that the predicted *Antecedent* to the *Event* has *not yet fully come to pass*, namely, ² " I saw another Angel fly in the midst of heaven, having the everlasting *Gospel to Preach unto them that dwell on the EARTH*, and to *EVERY NATION*, and

¹ Rev. xiv. 8.

² Rev. xiv. 6.

KINDRED, and TONGUE, and PEOPLE." And as the *everlasting Gospel* had been in the *first instance* "preached in all the world for the *obedience of Faith*," BEFORE the Time that *St. John's Revelation was generally known*, we may conclude that *these grand Events* belong NOT to ¹"*the things which ARE;*" (or *happened in St. John's time;*) but to *that epoch of his Vision* which relates to ¹"*the things which shall be HEREAFTER.*" Besides which the *Jews have not been nationally converted to Christianity*; neither has ²"*Ethiopia stretched forth her hands unto God;*" nor is the ³"*EARTH filled with the Knowledge of the glory of the Lord, as the waters cover the sea.*" And, therefore, the **WHOLE of that remarkable prophecy CANNOT, in its fullest extent, have been FULFILLED.** See Rom. xi. 12, 15, 23, 25, 26, &c.

As Irenæus himself has set forth three several *Names*, viz. Εὐαγθας, Αρτεμος, and Τετας, each of which contains the *precise Number χις'*, 666, nothing can be advanced from the writings of this ancient Greek Father, in favour of the Number χις', or 616, so as to make it worthy of the least credence; because Irenæus wrote professedly *against all Heresies*,—and was contemporary with Polycarp, who was the *Disciple of St. John.* It would therefore be folly to allow this Christian Father, after the unequivocal declaration he has made, ⁴"*Sed scientes FIRMUM NUMERUM qui à SCRIPTURA annunciatuſ est, id est,*

¹ Rev. i. 19.² Psalm lxviii. 31.³ Hab. ii. 14. Isaiah xi. 9.⁴ IRENÆUS, Lib. V. cap. xxx. p. 448. edit. Grabe.

SEXCENTORUM SEXAGINTA SEX,' &c., to be deemed *ignorant of the true Number* 666. And yet Professor Lee has ventured (upon his own *ipse dixit*, and that of *Archbishop Laud*, and the *Codex of Petavius*, the French *Jesuit*,) to set aside such *ancient authority*, by bringing forward the *spurious Number* χις', or 616, and thereby has left the learned world in *complete ambiguity concerning the Number* χξς', or 666. We have already shewn that *Dr. Adam Clarke*, *the Rev. George Stanley Faber*, *Cardinal Bellarmine*, *Grotius*, and others, affirm that the *orthography* of Irenæus is *incorrect*, and *thus* the NAME Λατεῖνος, *as well as* the NUMBER χξς', 666, of ST. JOHN have BOTH been seemingly invalidated. Who then will venture to become *Umpire* among such discordant Theologians? Who will play the man, in raising Irenæus from the dust of such theological controversialists? Nay, behold! *Irenæus lives again!* for, "he, being dead, yet speaketh" to us in *his writings!* Yes, he shall come forth from his shrouded mantle of obscurity to *confront* these learned men, and as their senior, in point of time, in accuracy of investigation, in fidelity of orthography, and in soundness of argument, shall settle the point at issue; that is to say, without a figure, succeeding events have become the *literal Interpreters* of the NAME of the MAN, which has been so long veiled under an enigma; hence we KNOW that what IRENÆUS only CONJECTURED in the SECOND CENTURY of the Christian Æra, is most manifestly fulfilled in the NINETEENTH, and that no

¹ Heb. xi. 4.

further doubt can remain on the subject in the minds of those who will undertake the easy task of comparing *his conjectures* with *matters of Fact*.

Let us therefore take good heed to the words of *Father IRENÆUS*, whose *ancient, learned, and pious testimony* is *invaluable*; for he has given to *Protestants* the *Master Key to Popery*, and has thereby constructed for the Christian world, a *Bulwark of Defence* against the *innovations* and *usurpations* of the *LATIN PAPAL MAN*, whose *Latin titles* are—‘*Pontifex Maximus*,’ ‘*Sanctissimus Pater*,’ &c. and especially to the following **FIVE POINTS** the moral certainty of which *Irenæus* has established *beyond refutation*.

CHAPTER XIV.

FIVE REASONS DRAWN FROM IRENÆUS ESTABLISHING THE MORAL CERTAINTY OF HIS ORTHOGRAPHY IN THE NAME *Λατεῖνος*, WITH FURTHER REMARKS ON THE OPINIONS OF ARCHBISHOP LAUD AND PROFESSOR LEE.

IRENÆUS.

I. THAT the “*wisdom*” and “*understanding*” of which *St. John* spake concerning the solution of the enigmatical Number χξς', 666, was, that “The NUMBER of a MAN,” must *necessarily imply* the NAME of A MAN; i. e., “*Numerus Hominis*,” being put for “*Numerus Nominis Hominis*;” and therefore *Irenæus*, in explaining the words of *St. John*, has, without hesitation, supplied the manifest *Ellipsis*, and given us THREE several examples of proper Names written in *Greek Letters*, viz. Ευαρθας, Λατεῖνος, and Τεῖταν.

II. *Irenæus* has established the *correctness of the*

Number χξς' by his own use of it in Greek Numerals,¹ καταλλήλως διν καὶ τὸ ΟΝΟΜΑ ΑΤΤΟΥ ἔξει τὸ ἀριθμὸν χξς'; and each of those *Three proper Names* which he has given, exhibits the *exact Number* 666. Thus he says,² 'Ἐν πᾶσι τοῖς σπουδαῖσι καὶ αρχαῖσι ἀντιγράφοις τοῦ ΑΡΙΘΜΟΤΟΤΤΟΤΟ ΚΕΙΜΕΝΟΣ, &c. "IN OMNIBUS ANTIQUIS et PROBATISSIMIS et VETERIBUS SCRIPTURIS NUMERŌ ΗΩC POSITŌ, et TESTIMONIUM perhibentibus his, QUI FACIE AD FACIEM JOANNEM VIDERUNT," (in all the Ancient and most approved and old Scriptures THIS NUMBER is placed, and the Testimony attributed to them who had seen John face to face,) "et ratione docente nos, quoniam NUMERUS NOMINIS bestiæ (κατὰ τὴν τὸν ΕΛΛΗΝΩΝ φῆμον,) secundum GRÆCORUM computationem per LITERAS quæ in eo sunt, SEXCENTOS habebit, et SEXAGINTA, et SEX," &c. And further on in the same chapter he says respecting the Number 666,³ "Oportet itaque tales discere, et ad VERUM recurrere NOMINIS NUMERUM: ut non in PSEUDO-PROPHETARUM loco deputentur. Sed sciENTES FIRMUM NUMERUM qui à SCRIPTURA (from SCRIPTURE) annunciatuS est, id est, SEXCENTORUM SEXAGINTA SEX," &c.; and in page 449 of the same Chapter, he sets forth the Name Λατέινος as containing the Number 666,⁴ "Sed et LATEINOS nomen habet SEXCENTORUM SEXAGINTA SEX numerum: et valde verisimile est, quoniam NOVISSIMUM REGNUM HOC habet VOCABULUM. LATINI

¹ IRENÆ. lib. V. cap. xxix. p. 446.

² Ibid. cap. xxx. p. 447.

³ Ibid. cap. xxx. p. 448.

⁴ Ibid. p. 449.

enim sunt qui nunc Regnant," &c. And having summed up, in Chapter XXIX., the Iniquity and Apostacy of the Numbered Beast, (deduced from the *opinions of the Ancients* concerning the Number χξς' or 666,) in whom would *concentre ALL unrighteousness*, Irenæus exclaims—

¹ “Et propter hoc in BESTIA veniente Recapitulatio sit universæ Iniquitatis et omnis doli, ut in EA (scil. BESTIA) confluens et conclusa omnis virtus Apostatica, in caminum mittatur ignis. Congruenter autem et NOMEN EJUS habebit NUMERUM, SEXCENTORUM SEXAGINTA SEX, recapitulans in semetipso omnem quæ fuit antediluvium, malitiæ commixtionem, quæ facta est ex Angelica Apostasia.” And such *Testimony may suffice as Proof* in favour of the TRUE NUMBER χξς', 666, set against the *spurious Number* χις', 616, brought forward by *Professor Lee*; inasmuch as the latter number would be classed by *Irenæus* with the *ipse dixit*, “PSEUDOPROPHETARUM,” i. e. of *False Prophets*.

III. *Irenæus* has established to a moral certainty the *ancient and legitimate uses of the Diphthong, Broad, or Circumflexed iota* as η, εη or ē, by his own use of it in *Two several Names* pertaining to the self-same subject, viz. ΛΑΤΕΙΝΟΣ and ΤΕΙΤΑΝ, and as he wrote “*Contra omnes Haereses*,” it is most unreasonable to suppose him ignorant of the orthography of such *Names*, and as to his *Grammatical correctness* see Chapter XV. of this work; besides which a *circumflexed iota ē* is generally, if not

¹ IRENAE. cap. xxix. p. 446.

always equivalent to the diphthong ει, or ει, and therefore the Rev. Geo. S. Faber, Dr. Adam Clarke, Cardinal Bellarmine, Grotius, and others, are convicted of ignorance touching the ancient orthography of the Diphthong or Circumflexed Iota in the Name Λατέινος, and Irenæus is thus proved to be the best Grammarian.

IV. *Irenæus* has moreover established to a moral certainty that the *Proper and Appellative Name* of “The *Man of Sin*,” “The *Son of Perdition*,” the “*MAN*” whose Number is χξς', 666, is Λατέινος, for what he wrote *conjecturally* in the second *Century* (*ante Eventum*) may, with the strictest propriety, be spoken in the nineteenth *Century*, (*post Eventum,*) that, “*LATINI sunt qui nunc Regnant.*” ‘*THEY are LATINS who now Reign.*’ See Chapters XVI. XVII. XVIII. XIX. and XX. of this work.

V. *Irenæus* has yet further established that it is with the *individual Greek Letters*, which compose the *Name of the MAN* (according to *Greek Computation*) that *his Number* χξς' must be found to agree, as he says, “*Quoniam NUMERUS NOMINIS Bestiæ secundum GRÆCORUM COMPUTATIONEM per LITTERAS quæ in Eo sunt, SEXCENTOS habebit, et SEXAGINTA, et SEX,*” &c. and therefore, we conclude that the calculation is effected *neither* by the means of the *Three επισημα*, nor any of the numerous *Greek Contractions or Ligatures of Letters*, but by *LETTERS ONLY, separately and individually taken*, which was the *only established METHOD of calculating the Names of Men, &c. among all Greek writers*,

and to depart from this *Alphabetical Rule* is altogether contrary to sound *Orthography*. We may here also remind our readers, that as *St. John* wrote his *Gospel*, *Epistles*, and the *Book of the Revelation* in the *Greek Language*, as the Number χξς', 666, is written in *Greek Characters*, it may most plainly be inferred that the NAME of the “MAN,” which is answerable to the Number χξς', must likewise be written in *GREEK LETTERS*.

We may conclude from the foregoing observations why the universal Opinion concerning the integrity of the mystical Number χξς' did not please Archbishop Laud, (*Numeralis illa Theologia non Mihi placet*,) which is no great marvel when we consider that many earlier, more learned, sound, and pious polemical writers than his Lordship (both at home and abroad,) had found as great perplexities as he did, in attempting to solve to their entire satisfaction this mystical numerical Enigma of “666,” and hence his Lordship’s *assertion* concerning the Number, ‘*non sapit spiritum apostolicum*,’ indicates his vexation at not being able to comprehend the *Name of the Man*, or “*the Number of his Name*,” according to his own limited views, and he therefore *cuts the matter short* by a most startling and *dogmatical assertion*, “*non sapit spiritum Apostolicum*:” putting his Archiepiscopal *veto* upon the Number 666 as unsound or doubtful: however, as the said Archbishop was *more than half a Papist*, there need be no wonder at his Lordship’s brevity and manner of Decision; but, be it remembered,

that *Irenæus* was one of the *earliest* and *most authentic* of the *Christian Fathers*, and has handed down to us the *most probable Appellative Name* of the "MAN," (*Lateinos*.) for the reasons which he there assigns, and *his Number* by ("Sexcentorum Sexaginta Sex,") and has *denounced* all *Pseudo-Prophetic Numbers*, ("ut non in *Pseudo-prophetarum* loco deputentur, sed scientes firmum Numerum qui à *SCRIPTURA annuntiatus est, id est, SEXCENTORUM SEXAGINTA SEX:*") and there can be no Reason for the establishment of the *Pseudo-prophetic Number* χις' or 616, until the *APOSTOLIC NUMBER* χξς', 666, be *FIRST disproved*, which I firmly believe can never be effected by honest means; nor can the *Mode of eliciting the Number* from the individual Letters of the *Man's Name* ever be *doubted*, so long as the *writings of Irenæus* are extant. Besides all this, the *best and earliest Greek Testament*, M. SS. *CODICES, LECTINES, VERSIONES*, (except the single *Codex* of Petavius the Jesuit, which is lodged in the *Vatican Library*.) have written the Number *in the TEXT* by the *Three Characters* χξς' according to *Irenæus*; but *more modern writers* have sometimes written this Number *at full length* by the *three words* expressive of the said Number, viz. οκτώ εξηκοντα εξ, and our *English Version* has rendered the said Number by the words "SIX HUNDRED THRESCORE AND SIX." Moreover, *Cardinal Bellarmine*, although at the very time a *thorough Papist*, disputing against the *orthography of Irenæus*, in his *use of the Diphthong, or broad & or ει in the name Λατέως*, has nevertheless

allowed the Number χξς', or 666, to be *the true Reading*, according to the *opinion of Irenæus*: thus (after the multiplicity of examples quoted in the VIth Chapter of this work) there will be infinite difficulty in admitting the *solitary* and *pseudo-apostolic* citation of the Number χις' 616, brought forward by Professor Lee, backed by the *demi-papistical opinion of Archbishop Laud*. It is evident that the Hebrew Professor felt some difficulty in producing ONE learned sanction for the *use of the Number χις' 616*, and that which he has produced *must be rejected*, if the *Opinion of Irenæus be true*, for that Christian Father has *appealed to the HOLY SCRIPTURES* in the most unequivocal manner for confirmation of the Number χξς', or 666, in the following words,— ‘Oportet, itaque tales dicere, et ad VERUM recurrere NOMINIS NUMERUM: ut non in Pseudo-prophetarum loco deputentur. Sed scientes FIRMUM NUMERUM qui à SCRIPTURA annunciatus est, id est, Sexcentorum Sexaginta Sex:’ as well as to “those who had *seen the Apostle John face to face.*” Qui facie ad faciem Joannem viderunt.’

It will be evident upon a little consideration, that by the discovery of the true NAME of the MAN, whose NUMBER is declared to be χις', or 666, we shall find the DESTINIES of the Babylonish CHURCH OF ROME, or in other words, the LATIN CHURCH, inasmuch ¹as the “1260 DAYS” of Years, have already expired, and, consequently, She ²is “OLD” and “ready to vanish away.”

¹ Rev. xii. 6, 14.

² Heb. viii. 13.

St. Paul has given us a *criterion* whereby to judge righteous judgment, when he says, that¹ “The natural man receiveth not the things of the Spirit of God; for they are foolishness to him;” (*non sibi placet*) “neither can he know them, because they are spiritually discerned.” Now, though Archbishop Laud asserts, concerning the prophetic Number $\chi\xi\varsigma'$, “*non sapit spiritum Apostolicum:*” it is evident from the *general style* of *Irenæus*, as well as from what he has *particularly written on the Number $\chi\xi\varsigma'$* , that *his writings savour much more of the Apostolic Spirit and wisdom*, than those of Archbishop Laud, (witness the *Christian age* in which *Irenæus* lived, and that he was the *Disciple of Polycarp*, the latter of whom was the *Disciple of St. John*,) and therefore a *comparison* between the *Spiritual or Theological wisdom* of the two *Bishops* (*Irenæus* and *Laud*) would afford a mighty contrast, for example, *Irenæus* was *confessedly* One of the earliest and *most authentic of the Christian Fathers*; but *can the same thing be predicated of Archbishop Laud?* we know that *it cannot*, but the *very contrary!* and, therefore, I think we are bound by *Christian obligation* to prefer the *pious and learned Testimony of father Irenæus*, with regard to the *fidelity of the Number $\chi\xi\varsigma'$* , or 666, which he has so clearly given us, rather than the *Pseudo-prophetic or Pseudo-apostolic Number $\chi\iota\varsigma'$* , or 616. Besides, if we believe that his Lordship had ever read *Irenæus* “*Contra omnes Hæreses*,” Chapters 29 and 30 of

¹ 1 Cor. ii. 14.

the Vth Book, yet his egotism, in expressing his opinion, is so palpable, that it scarcely needs a remark ; for his words are evidently meant to *imply* as much as, that because a Theological Numeral did not please him, therefore it did not emanate from the *wisdom of the Apostolic Spirit*, (an Inference which, if admitted, would be fraught with *most dangerous consequences*, both to the *Word of God*, and the *Christian Church*.) “ *Numeralis illa theologia, non mihi placet . . . non sapit spiritum apostolicum.*” But who will venture to affirm, that because this Theological Numeral did not please the *then Lord Archbishop* of Canterbury, therefore, the *words of St. John* and of *Irenæus* respecting *this Number χξς'*, were not true? or that they did not savour of the *Apostolic Spirit*? Yet such is the necessary inference we must draw from the *assertion* of the Archbishop, if we are to consider his *Lordship's Opinion* on this Number of *paramount authority*. But that it is *not worthy of credence* has been proved in a variety of particulars, wherefore, until *Professor Lee* can furnish us with *more substantial marks of orthodoxy*, than those exhibited in his “ *Dissertations on Prophecy*,” respecting the bare assertion of *Archbishop Laud*, “ *non sapit spiritum apostolicum*,” we are bound to *reject them as Pseudo-prophetic*, and *Pseudo-Apostolic* and *Pseudo-Archiepiscopal*, according to the *veritable Opinion of Irenæus*. Consequently the learned Professor of Hebrew must seek a little further for a better authority with which to invalidate the integrity of the Number *χξς'* as written

by St. John, and confirmed by Irenæus. In truth he must retrace his steps to seek for a better Champion of Truth than a *Demi-Papist*; for however Archbishop Laud may be admired as a learned polemical writer, the *unsoundness* of his opinion concerning the number 666, is at variance with the *acknowledged Canon of Scripture*, as well as the *Testimony of Papists*. See “*Καὶ η Διαθήκη Novum Jesu Christi Domini nostri Testamentum. TEXTUI GRÆCO conjuncta est versio Latina Vulgata, Summorum Pontificum, SIXTI V. et CLEMENTIS VIII. autoritate edita et recognita. Tomus III. Lutetiae Parisiorum, Apud Nicholaum Buon. &c. 1628,*” wherein the Number 666 is written in Greek numerals by “ $\chi\xi\varsigma'$,” and the Latin Vulgate by “*Sexcenti Sexaginta Sex.*”

We may partly judge of the *meek and Christian Spirit* in which *Irenæus sought to find the Name of the Man*, according to his given arithmetical Number $\chi\xi\varsigma'$, from the following words, “*Quoniam autem non propter inopiam nominum habentium numerum ejus dicimus hæc, sed propter TIMOREM ERGA DEUM, et ZELUM VERITATIS: ETANΘΑΣ enim NOMEN habet NUMERUM de quo quæritur: sed nihil de eo affirmamus. Sed et LATEINOS NOMEN habet Sexcentorum Sexaginta Sex numerum: et valde verisimile est, quoniam novissimum Regnum hoc habet vocabulum. Latini enim sunt qui nunc regnant: sed non in hoc nos gloriabimur.*” It is presumed, therefore, that *Irenæus* was perfectly correct with regard to the Number $\chi\xi\varsigma'$, 666, and in the idea that

the *proper* and *Appellative Name of the Beast* must be the *Name* of some *particular MAN*, and also in his most wonderful *conjecture*, (which was conceived *centuries* before the *EVENT came to pass*) concerning the Proper or Appellative Name *Λατένος*, which is the Name of a Man ; the *orthography* of which, in reference to the *Diphthong* & or *ει*, is *INDISPUTABLE*, it being of too classical a nature to present a doubt to the mind of any Greek scholar. [See Chapter XV. of this work.] It is equally presumed, therefore, that as Irenæus was *right* in his *conjectures*, so Cardinal Bellarmine, Grotius, Archbishop Laud, Dr. Adam Clarke, Rev. George S. Faber, and Professor Lee, are *palpably wrong* in their *several hypotheses* ; and this is little enough to say of their versatility, for it is extremely wonderful to observe Men eminent for very high literary acquirement, and for Talents far surpassing my own, not only differing from each other in the widest degree when writing on the same given subject, but also palpably erroneous with regard to the plainest points of orthography ; and this wonder is heightened in the case of Dr. Adam Clarke, who, (as all England attests, was most highly gifted in the knowledge of ancient manuscripts; and the manner of deciphering them,) having written so much in favour of Irenæus, has nevertheless sought the Name of the Beast in the *Sentence*, η Λατινη βασιλεια, (*the Latin Kingdom*) instead of, in the Name *Λατένος*, which latter is the well known historical *Name of the MAN*, who was the *founder of LATIUM*, (from

whence sprang the **LATIN RACE**,) and which is so generally approved by Commentators, that I shall give the Doctor's own opinion concerning it. "Many *Names*," says the Doctor, "have been proposed, from time to time, as applicable to the Beast, and at the same time containing 666. We will only notice ONE Example, that *famous one of Irenæus*, which has been *approved of by almost all Commentators, who have given any sort of tolerable exposition of the Revelation*. The word alluded to is Λατεῖνος." &c.

Surely it may in truth be affirmed, that all Commentators and writers on this Number χξς', who have preferred their own Chimeras to the irrefutable *Opinion of IRENÆUS*, have most miserably mistaken their subject; for it is by the *individual LETTERS* which compose the Name of the Man, that his Number 666 must be found to harmonize, and thus alone can an end be put to all strife. At length, however, the Triumph of "*well done good and faithful*" IRENÆUS shall be re-echoed through the Christian world, to the *confusion of the POPE and his spurious LATIN Church*.

There can be little doubt entertained that Professor Lee, noticing the vast variety of speculations which had been ventured on, relative to the Number χξς' or 666, and knowing that they were utterly irreconcilable with the words of¹ St. John, has chosen the *shortest method* of settling the business, namely, by *discarding the Number altogether*, even as Archbishop Laud

¹ Rev. xiii. 18.

had done before him. However, it is most easy to place the whole matter beyond the *possibility of future doubt or disputation*, as will be seen by attending to the following *Ancient and Classical Authorities* in favour of the *Diphthong*, or *Broad*, or *circumflexed iota*, as εῑ, or η, or ῑ in Λατεῖνος, and by showing why the Name *LATEINOS* (which is the point in question) has been so often rejected, and that is, because the *Orthography of the Diphthong* was not generally acknowledged or understood, although *Irenaeus, Dr. Henry More, Bishop Newton, and many others*, had led the way for its establishment.

CHAPTER XV.

OBSERVATIONS ON THE DIPHTHONG, OR THE BROAD,
OR CIRCUMFLEXED IOTA IN THE NAME Λατέινος,
Λατένιος, Λατίνος, THAT IS,

ει, or η, or ι.

It has been already proved that the following *Epithets*, *Names*, and *Sentences*, are wholly insufficient for establishing the NAME of a MAN, namely Αποστης; Μαρκετις, η Λατινη βασιλεια, Εκκλησια Ιταλικα, &c. and that neither Professor Lee, nor Archbishop Laud are justified in their rejection of the Number κξς'. We now proceed (in maintaining the Name Λατέινος,) to the production of those authorities (hitherto too much wanting) for the *genuine use of the Diphthong*, or *Broad*, or *circumflexed iota*, ει, η, or ι, which will *lay a foundation* for the full establishment of the *Orthography of IRENÆUS*, which has been so unceremoniously and unjustifiably assailed by the *ipse dixit* of Cardinal Bellarmine, Grotius, The Rev. George Stanley Faber, Dr. Adam Clarke, and

others, the former of whom has displayed his Jesuitical cunning for the preservation of his despotic **LATIN** or **Papal Church**, as the three latter have evinced their *Ignorance of Antiquity*, both with respect to the prevalence of the Diphthong *ɔ* or *ει*, and to the circumstance of the *circumflexed iota*, *î*, being *generally, if not always equivalent to a Diphthong*. It will only be necessary, therefore, to produce a sufficient number of Classical and ancient examples for the frequent use of the Diphthong, Broad, Long, or Circumflexed Iota, and thus silence all further *doubts* or *disputes* respecting the *Name Λατέινος*, in *this point of view*. The simple fact that *Irenæus* has used *two Names*, pertaining to the elucidation of the *numbered Man*, viz. *Λατέινος* and *Τεῖταν*, in each of which the *ε* is expressed, (and not *Λατένος* and *Τίταν* without the *ε* as written in modern times) might be considered a *sufficiently ancient authority* for the *use of the Diphthong or Long ει*, in the Name in question, as he lived in times when the said *Diphthong* was in *common use*, both *among the Greeks*, and *Romans*, or *Latins*. But as this matter has been heedlessly questioned by Cardinal Bellarmine, Grotius, Rev. G. S. Faber, Dr. Adam Clarke, and others, I would beg to call the attention of my Readers to the following notable authorities, and *if they can be overthrown, I will then give up the point, but not till then.*

¹ ENNIUS is, perhaps, one of the most ancient

¹ *Ennius*, Lib. vi. 26. See Dr. Henry More's Works, p. 595, and Bishop Newton's Dissert. II. p. 299.

LATIN authors who has given us the *name Lateinos* with *two diphthongs* in it, and not only so, but he has set forth *five examples* of the broad *ei*, (as in common use among the Romans,) in one single line,

‘Quam primum cascei Popolei tenuere Lateinei.’

Also in the *seventh Book of his Annals*, as quoted by *Dr. Henry More*, we have the two following examples ; the same Author assuring us that in *ENNIUS* there are *infinite examples* of a *similar use of the Diphthong*, and in this opinion *Dr. More* is followed by *Bishop Newton*,

‘Quorum virtutēi bellei fortuna pepercit,

‘Horundem me libertatei parcere certum est.’

also :

‘Poinēi sunt solitēi sos sacrificare puellos

‘Diveis :’

to which I shall add another,

‘Civēi Romanēi tunc factēi sunt Campanēi.

‘Nos sumu’ Romanēi, qui fuvimus ante Rudinei.

‘Omneis mortaleis sese laudari exoptant.

‘Fortēi Romanēi, quanquam Cœlus profundus.’

¹ M. TERENTIUS VARRO is another very ancient writer, who has given us so many examples of the broad *ei*, that from the ivth to the ixth Book inclusive, concerning the *Latin Tongue*, “*De Linguis Latinis*,” I have counted 1060 at least, a few of which I shall here produce :—

‘Quæ ideo videtur à Latineis, Juno Lucina dicta,’

¹ *M. Terentii Varronis Opera in Lib. de Ling. Lat. edit. Parisiis, 1585.*

&c. p. 19. ‘Castoris nomen Græcum et Pollucis à *Græcis* in *Latineis littereis* veteribus nomen,’ &c. p. 20. ‘Sunt etiam animalia in aqua, quæ in terdum in terram exeunt alia *Græcis vocabulis*, ut Polypus, &c. alia *Latineis*, ut Rana,’ &c. p. 21. ‘Nisi à *Græcis*, quod Atheneis in *libreis* sacrorum scriptum est,’ p. 25. Lepus, quod è Siculeis quidam Græci dicunt,’ p. 26. ‘Sic hic quod erat post diem quintum *eidus*, Quinquartus.’ ‘Megalesia dicta à *Græcis*, quod ex libris *Sybillineis*,’ &c. ‘In *Tusculaneis sacreis* est,’ p. 47. ‘Similiter, Latinæ feriæ dies conceptivus dictus à Latineus *populkeis*, quibus ex Albano monte ex *sacreis* carnem petere fuit jus cum *Romaneis*: à quibus *Latineis* Latinæ dictæ,’ p. 49, also *Atellaneis*, *Argiveis*, *Lybyceis*, *Lucaneis*, *Puteoleis*, *Tusceis*, *Sabineis*, *Athenaeis*, *Syracuseis*, *Quiritibis*: also *Palentri*, *Græci*, *Argei*, *Aristarchi*, *dandri*, *vocandi*, *appellantri*, *dicendi*, *jungendi*, *adminiculandi*, *nominandi*, *augendi*, *lavandi*; *nummeri*; also *hei*, *queis*, *noneis*, *illeis*, *sueis*, *treis*, *ieis*, *ekis ipseis*, *heic*, *illeic*, *heisce*, *hei*, &c. I shall conclude these examples of the Diphthong out of VARRO, with one from¹ SCALIGER.

‘Jovis Pater, si mihei es autor, urbi popo’loque Rom. Quiritium, hæc sane sartéque esse, uti tu nunc mihei bene sponsis, beneque volueris.’

² PLAUTUS in his Comedies makes frequent use of the broad *ei*.

¹ Josephi Scaligeri conjectanea in Lib. quint. *M. Terentii Varronis. de Linguâ Latinâ*, p. 85, 86. 1

² Plauti Comœdiæ. Edit. Aldus, 1522.

QUOTATIONS FROM PLAUTUS, QUINTILIAN, &c. 183

‘Is advenientris servom, et dominum frustra habet,’ p. 1.

‘Vox mihi ad aureis advolavit,’ p. 6.

‘Illiscæ præfeci Cephalum magni Deionæ filium.’
p. 17.

‘Suspicabar, atq; insontris miseras cruciabam.’
p. 31.

‘Sese alternas cum illo noctris hanc frui, nam in impetro,’ p. 32.

‘Æquas habemus partis.’ p. 236.

‘Ne dormientis quidem sinunt quiescere,’ p. 237.

Volgo adse omnis,’ p. 284.

¹ QUINTILIAN, testifies that Lucilius would have us to write pueri, mendaci, furri, although now accustomed to write it pueri, mendaci, furi.

² SCAPULA, who was a good Greek Grammarian and Lexicographer, and whose authority is received by the Learned, has remarked that the Letter I long was written and pronounced among the ancient Romans, as the diphthong $\ddot{\epsilon}$, that is to say $\epsilon\epsilon$; and had an ϵ enclosed, as was constantly the case in the time of CICERO.

‘I, ϵ , i.

‘ΙΩΤΑ, Iota trissyllabam ab Hebræo Iod, t pro d usurpato, respondet i Latino.

‘Cæcilius hanc literam vocat pumilionem, quòd

¹ QUINTIL. Institut. Orator. De Orthographia. Lib. i. cap. 7. Edit. Parisiis, 1543.

² SCAPULA in Append. ad Lexicon: de Veteri et Recta Græcae Lingue pronuntiatione,

omnium et figura et sono tenuissima sit et minima: et si quidem μονθυραμμος. PLATO indicat accommodam esse ad exprimendas res subtiles et penetrabiles, quod declarant, ut ait, ηεναι, ηεσθαι, ac similia. Itaque planè aliter sunt proferenda η u ει οι υ, quam i: ne inter legendum incidamus in λογαρισμος et τολνιστα, quæ orationem faciunt exilem, enervem, pipientem et confusam. Neque enim χρισδς sonandum ut χρησδς: neque κιων ut κυων, μηκρὸν longum, ut μικρὸν parvum.¹

¹ HUBERT GOLTZIUS in his ‘*Thesaurus rei Antiquarie*’ has given us 227 instances of Greek inscriptions of the Medals of Roman Emperors and Empresses, most of which are written with the diphthong η or ει, and with the ancient sigma Σ instead of σ, as Agrippina, ΑΓΡΙΠΠΕΙΝΑ ... Sabina, ΣΑΒΕΙΝΑ Plotina, ΠΛΩΤΙΕΙΝΑ Antoninus, ΑΝΤΩΝΕΙΝΟC Faustina, ΦΑΤΣΤΕΙΝΑ Crispina, ΚΡΙΣΠΕΙΝΑ .. Niger, ΝΕΙΓΡΟC .. Septimus, ΣΕΠΤΕΙΜΙΟC ... Albinus, ΑΛΒΕΙΝΟC ... Macrinus, ΜΑΚΡΕΙΝΟC ... Maximinus, ΜΑΞΙΜΕΙΝΟC ... Balbinus, ΒΑΛΒΕΙΝΟC ... Sabina Tranquillina, ΣΑΒΕΙΝΑ ΤΡΑΝΚΤΑΛΕΙΝΑ Marinus, ΜΑΡΕΙΝΟΣ ... Salonina, ΣΑΛΩΝΕΙΝΑ ... Saturninus, ΣΑΤΤΡΝΕΙΝΟC ... Carinus, ΚΑΡΕΙΝΟC ... Constantinus, ΚΩΝΣΤΑΝΤΕΙΝΟC ΑΛΕΞΑΝΔΡΕΩΝ ΜΗΤΡΟΠΟΑΕΙΤΟΝ ... ΑΜΦΙΠΟΔΕΙΤΟΝ ... Ariminum, ΑΡΙΜΕΙΝΕΩΝ. And at page 284, he remarks that ει is put for i, as ‘ει pro i, ut EI dus pro Idus ... ‘Leibertas pro Libertas ... Serueilius pro Seruilius, et in multis aliis.’

¹ Huberti Goltzii *Thesaurus rei Antiquarie*, edit. Antwerpse, 1644.

QUOTATIONS FROM GOLTCIUS, MOTRAYE, &c. 185

The ¹ SIEUR A. DE LA MOTRAYE, in his Voyages to the *Chersonesus* and *Adrianople*, has exhibited several examples of the ancient use of the broad *eu*, in the MEDALS of the Emperor ANTONINUS and of his wife FAUSTINA, which are thus written, ANTONEINOC and ΘΕΙΑ ΦΑΤCTEINA. See *Voyages D. à D. L. Motraye—Chersonese*, Tome I. Chapitre XX. pag. 425. Figure No. xxviii. *Médailles* 19 et 26.—Idem, Tome II. Chapitre V. pag. 157, Figure No. VII. *Médailles* 2, 3, 18, et 19.

² JOSEPH DE L'ESCALE, or SCALIGER, whom RAYMOND calls (not without cause) the worthy Son of the great Julius, the Eye of Europe, and the marvel of LETTERS, tells us that the Greeks write their Letter *iota* in the diphthong *eu*, when they produce it before an *N*, as Αὐταῖνος, Σαβεῖνος, Λατεῖνος, in *Irenæus*. That which custom therefore has established, not only is it no fault (says he) to write it so; but it would appear necessary to make it so.

ST. JEROME. It is obvious from this Christian Father that the custom of writing the diphthong or broad *eu* for *i*, was not only adopted before the *N*, but also before other Letters, as when Irenæus wrote Τεῖτραν for Τίταν, when the ancients wrote Μεῖθρας for Μίθρας Mithras, which is the *Name of the SUN* among the PERSIANS: upon which also

¹ Voyage D'a. D. L. MOTRAYE: Chersonese et Adrianople.

² REMOND. Chap. 39. de l'Antichrist. SCALIGER. animad. ad Chron. EUSEB. p. 106.

depends the understanding of that passage of ST. JEROME, which mentions that *Basilidès* calls¹ God by this prodigious Name *αεραξας*, and he says, that, according to the GREEK LETTERS, and the number of courses of the year which were contained in the *Cycle of the Sun*, and which the *Pagans* under the same number of other Letters, call *μειθρας* and not *μυθρας* as we read in the common examples. For *μειθρας* and *αεραξας*, render the one and the other by their *individual Letters* 365, which is the Number of Days in the Year, as will be seen below: whereas *μυθρας* will produce by its individual Letters the much greater Number 750.

| | |
|--------------------|-------------------|
| α' = ..1 | μ' = .40 |
| ϵ' = ..2 | ϵ' = ..5 |
| ρ' = 100 | ι' = .10 |
| α' = ..1 | θ' = ..9 |
| ζ' = .60 | ρ' = 100 |
| α' = ..1 | α' = ..1 |
| ς' = 200 | ς' 200 |
| $\underline{365}$ | $\underline{365}$ |

² EDWARD WRIGHT, Esq. in his ‘*Travels through France, Italy, and Florence, &c.*’ in the years 1720, 1721, and 1722, has made the following ‘*observations*,’ which may throw some light on the foregoing words of *St. Jerome*, in reference to *αεραξας* and *μειθρας*.

¹ HIERONY. Cap. 3. Comment in AMOS, c. 3.

² WRIGHT’s Hist. of Florence, &c. Vol. ii. p. 415. London, 1730.

'I saw several *Talismans*,' (says Mr. Wright) 'and the other magical Stones called *Abraxas*, with various Inscriptions, some in GREEK Letters, but the words CHALDEE; at least so Signor *Bianchi* told us: I pretend not to understand that Language; but of Greek signification I am sure they were not.'

'The Magical Stones called *Abraxas* are engraved Stones, used by the AEGYPTIANS and PERSIANS to represent the *Chief Deity* who made the Heavens, which they reckon *three hundred and sixty-five in number*, answerable to the *Days in the Year*; and in the several *Greek* numeral Letters of that Name added together, that Number is found, as will be seen by what immediately follows.'

| |
|----------------|
| A = ..1 |
| B = ..2 |
| P = 100 |
| A = ..1 |
| X = .60 |
| A = ..1 |
| $\Sigma = 200$ |
| <hr/> |
| 365 |
| <hr/> |

'The same was also signified by *Mithras*, writing it with an [ε] before the [ι], ΜΕΙΘΡΑΣ, as here under:—

| | | |
|----------|---|-------|
| M | = | . 4 0 |
| E | = | . . 5 |
| I | = | . 1 0 |
| O | = | . . 9 |
| P | = | 1 0 0 |
| A | = | . . 1 |
| Σ | = | 2 0 0 |
| <hr/> | | |
| 3 6 5 | | |
| <hr/> | | |

‘Talismans are often, if not for the most part, in metal: both these were supposed to have great efficacy in charming away Diseases, putting to flight evil Spirits, prolonging Life, and doing abundance of other Feats. The *Gnostics*, particularly those of the school of *Basilidès*, being much addicted to Magick, did believe there was a great Virtue in this sort of thing.’

SCALIGER says that the Ancients ordinarily write $\chi\tilde{\epsilon}\iota\lambda\mu\alpha$ by $\chi\iota\lambda\mu\alpha$, (which signifies a thousand,) in his remarks on a passage of¹ St. Jerome, who, allegorizing on the *seven thousand men who had not bowed the knee before Baal*, by which, says he, is to be understood the Christians, adds moreover, that because we have said that the *number of seven thousand* relates to the name of Christians we compute in *Greek words*, $\iota\pi\tau\alpha\kappa\iota\sigma\chi\tilde{\epsilon}\iota\lambda\mu\varsigma$ (not by $\chi\iota\lambda\mu\omega\varsigma$) $\chi\rho\iota\sigma\chi\iota\mu\alpha\omega\varsigma$, and you will find in the *two words* a *corresponding number and sum*, that is to say *one thousand nine*

¹ HIERONY. Comment in Zachariah, c. viii.

hundred and forty-one, (not forty-six as we commonly read it). For *επτακισχειλον*, which signifies seven thousand, and the word *χριστανους* render this number of 1941, even as we can see here, which reference though somewhat forced and out of the intention of the Text, nevertheless proves the legitimate use of the Diphthong *ει*, *ei*, instead of the I long.

| | |
|------------|------------|
| E' = ..5 | |
| π' .80 | |
| τ' = 300 | |
| α' = ..1 | |
| κ' = .20 | χ' = 600 |
| ι' = .10 | ρ' = 100 |
| σ' = 200 | ι' = .10 |
| ξ' = 600 | σ' = 200 |
| ε' = ..5 | τ' = 300 |
| ι' = .10 | ι' = .10 |
| λ' = .30 | α' = ..1 |
| ι' = .10 | ι' = .50 |
| ο' = .70 | ο' = .70 |
| υ' = 400 | υ' = 400 |
| ι' = 200 | ι' = 200 |
| <hr/> 1941 | <hr/> 1941 |

The SIBYLLINE ORACLES afford us an Example of the Name of CHRIST (*χριστος*) being written with the Diphthong *ει*, in the following manner,

ΙΗΣΟΤΕ ΧΡΕΙΣΤΟΣ ΘΕΟΤ ΣΩΤΗΡ ΣΤΑΤΡΟΣ.

JESUS CHRIST of GOD SAVIOUR CROSS

in an ¹*Acrostic* which is among the *Oracles* attributed to the *Sibyls*.

²EUSEBIUS, a Christian and *Greek Father* of the *fourth Century* when writing the *NAME of IRENÆUS* in *Greek Letters*, begins it with the *Diphthong ει*, as *ΕΙρηναῖος*.

³IRENÆUS. From the previously cited examples for the *ancient and general use of the Diphthong*, both among the *Greeks* and *Romans*, as well as from many other ancient authors whose names might easily be added to this catalogue, IRENÆUS is clearly acquitted of all grammatical incorrectness concerning the *orthography of the Names Λατῆνος* and *Τεῖταν*, as he wrote them agreeably to the general *custom of the Age in which he lived*, and therefore ‘*Litera scripta manet*.’

Had the Rev. George Stanley Faber, Dr. Adam Clarke, Cardinal Bellarmine, Grotius, and others, only been content with the well-known classical *orthography of the Diphthong, Broad, Long, or Circumflexed, ει, η or ι*, for the ancient use of which, both by the Greeks and Romans, there is such abundant evidence, as has been already adduced, then a different Result must have ensued, and I had

¹ SIBYLLINA ORACULA. Imprimez à Paris, l'An. 1599.

² EUSEB. Eccles. Hist. Lib. iii. cap. viii. p. 109. Edit. Cantab. 1720.

³ IRENÆ. Lib. V. cap. xxx. p. 449. Edit. Grabe. Oxonie. 1702.

been spared the pain and trouble of so much animadversion on their fruitless exertions. But when I beheld the *Truth of God's Word neutralized*, in reference to the *Number χξ̄'*, or 666, by their production of *Words, Sentences, and Epithets*, *in lieu of the Name of a MAN*, and *falsified* by the *opinion of Professor Lee*, aided by a *Quotation from Archbishop Laud*, the *orthography and testimony of IRENÆUS impeached and rejected* by the *crafty-polemical discussions of Cardinal Bellarmine, Grotius, and Archbishop Laud*, I could no longer refrain from endeavouring to *exonerate both St. John and the Christian Father Irenæus* from such *Papistical indignity*; and in doing so, it appeared to me to be of the *greatest importance to RETAIN and ESTABLISH both the ORTHOGRAPHY and TESTIMONY of IRENÆUS* in reference to the *DIPHTHONG ζ or ε, as well as the Name Λατῆνος*, which is *in every respect appropriate*, inasmuch as it is the *NAME of a MAN*; contains the '*NUMBER of his NAME*' which is "*666*," and is *in every other point of view answerable to the LATIN Church of ROME*, and to *HER ONLY*; for *SHE ONLY has locked up the Word of God* for centuries past *in the LATIN LANGUAGE*, without any better Sanction than that of her *LATIN Papal MAN* (called the *POPE*,) and his Colleagues (*the College of LATIN Cardinals*) in their Inquisitorial Councils.

From the *twofold use of the Diphthong by Irenæus in the Name Λατῆνος and Τῆταν*, and the *general use of the CIRCUMFLEX ACCENT over the iota*, as

[*i*] in the Name *Λατῖνος* which may be seen, not only in the *Greek Lexicons* and *Latin Dictionaries*, but likewise in *Greek Authors*, corroborated by the classical Authorities (both Greek and Latin), which have now been produced in favour of the *ancient use of the DIPHTHONG ει or η, for i circumflexed*, it must be allowed (if *ANTIQUITY* be any *Sanction*) that there is a **DECIDED BALANCE** in favour of the *retention of the ancient Orthography* of *Irenæus*, notwithstanding the contrary Opinions of all his Opponents. And here I must repeat that a **CIRCUMFLEX ACCENT** is *generally, if not always, EQUIVALENT to a DIPHTHONG*, as *i, ι, or ī*, to wit *Λατέινος*, *Λατῖνος*, *Λατīνος*. *On these legitimate grounds*, therefore, *I have ventured to differ from Mr. Faber, Dr. Clarke, Bellarmine, Grotius, and others, on the subject of the Number χξσ', or 666; not indeed for the sake of singularity, or the vanity of Authorship, but because I wish to see a better conclusion drawn from the genuine Premises laid down by St. John; for to make an assertion is one thing, and to prove a matter is another.* Having therefore *shown* that the **ANCIENT ORTHOGRAPHY** of **IRENÆUS** in his use of the **DIPHTHONG** was *perfectly legitimate* in both the Names *Τείταν* and *Λατέινος*, I shall proceed by other arguments to prove that the *latter NAME* is the **ONLY APPROPRIATE SOLUTION** of the Apostolical enigma.

CHAPTER XVI.

OF THE AUTHENTICITY AND PROPRIETY OF THE
NAME Λατέινος, AS APPLIED TO THE MAN, WHOSE
NUMBER IS χξι', " 666."

ΛΑΤΕΙΝΟΣ.

As the orthography of Irenæus, in his twofold use of the Diphthong ει, or ει has been *proved* to be *Classically and Grammatically correct*, according to its ancient use, both among the Greeks and Romans, so likewise the Name Λατέινος, though only *CONJECTURED* by him in the *SECOND CENTURY*, is, in the *NINETEENTH*, demonstrated by the concurrent Testimony of History's every page, to be the true *Appellative* of the *Numbered Beast*; for the Apostle *John* has not only furnished us with the *precise NUMBER of the Beast's NAME*, which is declared to be¹ " *Six Hundred Threescore and Six:*" but also with the *NUMBER and LOCALITY* of his *KINGDOM* in these

¹ Rev. xiii, 18.

words :—¹ “ Here is the Mind which hath Wisdom. The *Seven Heads* are **SEVEN MOUNTAINS**, on which the *woman sitteth*.” Now the *locality* of the ‘ **SEVEN MOUNTAINS**’ is *answerable to ROME*, because that renowned *City* was very anciently denominated in the page of History,² ‘ *The City of the Seven Hills*,’ or *Mountains*, which *environed* it, which description cannot be said to apply signally to the **LOCALITY OF ANY OTHER CITY OF RENOWN IN THE WORLD**, and certainly *Papal Rome* is a most marvellous *Antitype of Ancient Babylon*, which is certainly referred to in this xviith Chapter of the Revelations, under the Title of “ **MYSTERY, BABYLON THE GREAT**.” This we conclude from the description given of this meretricious Beast by St. John, and from the declaration of the Apostle in the same Chapter concerning that “ **GREAT CITY**,” which can be none other than *Rome, Mystical*, because the *literal* “ **BABYLON THE GREAT**” was destroyed many Ages before St.

¹ Rev. xvii. 9.

² ‘ Hanc Remus et Frater ; sic fortis Etruria crevit ;
Scilicet et rerum facta est pulcherrima Roma,
Septem ; una sibi muro circumdedit Arces.’

Virgilii Georg. Lib. II. v. 6, 7, 8, à fine.

‘ Sed, quæ de *septem* totum circumspicit orbem
Montibus, Imperii *Roma* Dèum que locus.’

Ovid. Trist. Lib. I. El. V. v. 69, 70.

Argentoratum 1778.

‘ Dumque suis victrix *septem* de *Montibus* orbem
Prospiciet domitum Martia *Roma*, legar.’

Ibid. Lib. III. El. VII. v. 51, 52.

‘ *Septem Urbs alta jugis*, toti quæ præsidet orbi,
Fæminias timuit territa Marte minas.’

Propertius, Lib. III. El. XI. v. 57, 58.

Lipsiæ. 1777.

John wrote his Revelation, and because *ancient Babylon* was neither *seated on*, nor *surrounded by*, nor *celebrated for* its ‘**SEVEN HILLS**,’ or *Mountains*, but *on a plain*. And as long as *Imperial Rome* continued to be the *Mistress of the world*, the *Papacy* could have no *political* nor *spiritual* Power to¹ “*Come up out of the EARTH*,” that is, the **ROMAN OR LATIN EARTH**, nor to establish a *Temporal Kingdom there*; but when the **SEAT** of the *Imperial Dignity* was removed from **ROME** to **CONSTANTINOPLE**, the *ancient Seat of the Empire became Vacant*. Thus with the *Change of Cities*, and subsequent overthrow of the Roman or Latin Kingdom by Barbarians, the² ἡ Αροτραστα spoken of by St. Paul, took place soon after by the increasing secular Power of the *Bishop of Rome*; and then the *Second, or Ecclesiastical Roman Beast* (concerning whom it was predicted that he would³ ἐν τῷ ἔαυτοῦ καιρῷ, “*in his time*,” “*exercise ALL the POWER of the FIRST BEAST*,”) began to “*Rise up*” from among the “**SEVEN MOUNTAINS**” or *HILLS*, in the vacant *Seat of old Rome*, in the reign of *Justinian*, A. D. 533. *There has the Papal Ecclesiastical ‘PONTIFEX MAXIMUS,’ or Latin Man, “the Man of Sin,” “the Son of Perdition,” been SEATED ever since in the professed⁴ “*Temple of God*,” dedicated to St. Peter, at Rome.* Thus the remarkable Prophecies, both of St. Paul and St. John, have had their clearest and most literal fulfilment in those unexampled coin-

¹ Rev. xiii. 11.² 2 Thess. ii. 3.³ 2 Thess. ii. 6 compared with Rev. xiii. 12.⁴ 2 Thess. ii. 4.

cidences of successive EVENTS, which are the surest Interpreters of Prophecy, and comprise ALL that is requisite to demonstrate the Truth of that which was predicted concerning the *Numbered Beast*. Of this there can be no possible doubt existing in the *Present Age*, that is, with respect to his *Mark, Name, Number, Identity, Locality, Babylonish Attire*, with all other characteristics of his Mysterious Rise, Progress, Establishment, and final Destruction, as set forth by St. John and St. Paul; add to this, that St. John has given us the exact *period of the Reign* of the *Second Beast*, or Antichrist, viz. ¹ “*A Thousand two hundred and Threescore Days*,” or “*A Time, and Times, and Half a Time*.” So that the NAME, SEAT of temporal and spiritual GOVERNMENT, and REIGN of the LATIN or ROMAN or ECCLESIASTICAL BEAST are ALL NUMBERED: that is to say, the NUMBER χξς' or 666, for his *enigmatical, proper, and Appellative Name*, which is LATEINOS. The “*SEVEN MOUNTAINS*,” for the SEAT of his KINGDOM, which is ROME, the *Antitype of Ancient Babylon*, that ² “*GREAT CITY* which (now) REIGNETH over the KINGS of the EARTH.” And the “*1260 DAYS*” of YEARS, for the allotted Period of his REIGN, which have been hitherto fulfilled by the long duration of the Papal or Latin Hierarchy of Rome, according to Prediction.

If LAMY the Papist, in his ‘*Apparatus Biblicus*,’ had cause to say in the *seventeenth Century*, “*In*

¹ Rev. xii. 6, 14.

² Rev. xvii 18.

Italia Roma condita, olim CAPUT totius MUNDI NUNC RELIGIONIS." 'In Italy ROME is built, once the HEAD of the whole World, now of RELIGION : ' how much more may we bring down the conjectural words of IRENÆUS from the SECOND to the NINETEENTH CENTURY, and say with him, ' LATEINOS NOMEN habet sexcentorum sexaginta sex numerum ; et valde verisimile est, quoniam NOVISSIMUM REGNUM hoc habet vocabulum. LATINI enim sunt qui NUNC REGNANT.' The Name LATEINOS has the Number 666 : and it is very much like, since 'the LAST KINGDOM has this Number. For they are LATINS who now REIGN.'

As the *old Roman* or *Latin Pagan Empire* has been succeeded by the *present Roman* or *LATIN Papal Hierarchy*, which latter has been acknowledged by *all the crowned Heads of Europe* for centuries past as the *Sovereign Pontifical Empire*, the HEAD of which has *revived and adopted* the *original Language of Old Rome*, viz. *LATIN*, and vaunteth himself to be (in the words of Lamy the Papist) the 'HEAD of ALL Religion in the world ; therefore, his *Papal Kingdom* may, in the words of Irenæus, be justly styled, " *Novissimum Regnum, the last Kingdom* ; for the same Reason which Irenæus advanced in favour of the name *Λατεῖνος* by applying it to *Pagan Rome*, in the 2nd Century, is most abundantly true at this moment, with reference to *Papal Rome*, viz. that 'they are LATINS who now Reign.'

' All true Papists acknowledge the POWER of the Pope to be SUPREME, and the Result of his Councils

(called *ecumenical*) to be *decisive* in all things, whether pertaining to the affairs of the *See of Rome* generally, or to the *deposition of Kings*; and that, the *LATIN* is the vernacular Language of the *Holy Roman Church* throughout the world, and those who will not acknowledge the *Pope's power*, are *anathema*.¹ “*The Holy Catholic and Apostolic ROMAN Church, Mother and Mistress of all other Churches without which there is no salvation* :” is ONE of the ARTICLES of the *ROMAN CREED*.

It is here well worthy of remark that the Apostle *Paul* in speaking of the “*Man of Sin*,” “*The Son of Perdition*,” says that HE² “*SITTETH*” (*καθίσαι*) “*in the Temple of God* ;” *a Posture* by which the *Pope* is *peculiarly known to the people of ROME*, both in *St. Peter's Church*, and *when he is carried in State*. Also *St. John* in his Interpretation of the ‘*Seven Heads and Ten Horns*,’ uses the same expression as *St. Paul*, “*Here is the Mind which hath wisdom. The Seven Heads, are Seven Mountains on which the Woman*³ *SITTETH* ;” (*καθήται*) and, therefore, *St. John* represents the Beast as saying,⁴ *Καθηται βασιλεως* “*I SIT A QUEEN.*” And in common parlance the *people of Rome* are wont to say after the death of their *Pope*, and till the election of the new one; ‘*SEDE Vacante*:’ ‘*The vacant SEAT*;’ that is, both of the *Spiritual* and *secular power*: and when the *Pope is carried in State* from the *Vatican Palace* to *St. Peter's Church*, and back again, the

¹ See ‘*Bishop Moreton's Church of Rome*,’ London 1628.

² 2 Thess. ii. 4.

³ Rev. xvii. 9.

⁴ Rev. xviii. 7.

vehicle on which HE SITS, and is borne on the shoulders of men, is called¹ ‘ *SEDIA Gestatoria*,’ ‘ *The Carried SEAT*:’ and this subject will receive further confirmation and illustration from the words of the Sieur *A. De La Motraye*, who says,

² “ La premiere fois que je vis le *Pape* en public, ce fut dans la *Grande et Magnifique Eglise* de St. *Pierre*, le 28 de Juin, veille de la *Fête de ce Saint*. Ce *Pontife* y étoit déjà quand j'y arrivai, et assistoit aux premières Vêpres, Assis sur un *Trône*, avec une riche *Mitre* sur sa *Tête*, la *Falda*, (espece de jupe à longue queue, qui s' attache à la ceinture,) attachée à sa *Ceinture*, revêtu de la *Chappe Pontificale*, faite d'une belle étoffe *Rouge*, dout on use aux *Fêtes des Martyrs*. Cette *chappe* étoit relevée d'une riche broderie, et attachée par une espece de crochet, ou de bouche d'or appellée *pectoral*, qui étoit enrichie de pierreries, estimées plus de 50 *Mille écus*. ” ‘ The first time I saw the POPE in public was in the GREAT and MAGNIFICENT CHURCH of St. Peter the 28th of June, the Eve of the Fête of this Saint. This Pontiff was already there when I arrived, and was SEATED on a THRONE, assisting at the first Vespers, with a Rich Mitre on his Head, and the Falda (a sort of Petticoat with a long train) attached to his Girdle. He wore the Pontifical Cope made of fine Red stuff, which is used at the Fête of Martyrs. This Garment was turned up with a rich embroidery, and fastened

¹ Edward Wright's Travels through Italy, &c. Vol. i. p. 191. London 1730.

² Sieur A. De La Motraye, Tom. i. Chap. ii. page 21, 22. A La Haye 1696.

by a kind of hook or *buckle of Gold*, called *pectoral*, which was *enriched with precious stones*, estimated at more than fifty thousand crowns.'

The *Sieur A. De la Motraye*, in one of the fourteen particulars which he mentions relative to the *Pontifical Procession*, tells us in the tenth, of the SEAT, and manner of the *Pope* being *carried* on the Day of his CORONATION.

' X. LE SOUVERAIN PONTIFE, avec la même *Thiare*, et les mêmes habilemens qu'il avoit la veille. *Il étoit sur un Riche et Magnifique, SIEGE, porté par huit hommes en longues robes Rouge,*' &c. ' X. The SOVEREIGN PONTIFF, with the same TIARA, and the same habiliments which he wore on the Eve of St. Peter. *He sat upon a RICH and MAGNIFICENT SEAT carried by eight Men in long RED ROBES,*' &c.

The same Author (*Motraye*) remarks that the SEAT, and *prodigious stretch of SPIRITUAL POWER* of the ROMAN PONTIFF was such, that it was *commonly said of Rome in his day*, that it had *gained by RELIGION*, that which it could not formerly conquer by Arms, as we may see by the verse following. The original words are from *Prosper*, Lib. de ingratis, Cap. 2.

' ' SEDES ROMA PETRI, quæ pastoralis honoris
Facta CAPUT mundo, quicquid non possidet Armis
RELIGIONE TENET.'

' Rome the See or SEAT of Peter, which is made to the world the HEAD of Pastoral Honour, whatever it does not possess by ARMS, it holds by RELIGION.'

¹ Voyages du Sr. Motraye, Tom. I. chap. i. page 4.

The same writer informs us, that the Pontiff ranks himself with *Emperors* as a *Temporal Prince*; but he places himself ABOVE them by the *Quality of a Spiritual Prince*, and this fact is practically acknowledged in WORDS and DEEDS—in WORDS by Pope¹ ‘LEO THE GREAT.’

‘*Per sacram D. Petri SEDEM, Caput orbis effecta, (Roma) latius præsides religione divinâ, quamvis enim multis aucta victoriis, Jus Imperii tui, terra marique protuleris, minus tamen est, quod tui bellicus labor subdidit, quam quod pax Christiana subjecit.*’ That is, ‘*By the holy See or SEAT of St. Peter (o Rome), thou being made the Head of the World, commandest further by divine Religion, than by earthly domination: for albeit, being augmented by many victories, thou hast extended the power of the Empire both by sea and land, yet that is less, which the labour of war hath subdued to thee, than that which Christian Peace hath brought under subjection.*’

In DEEDS, when they have literally *kicked the crown from the heads of*² *EMPERORS*, and caused *KINGS to stand barefoot at their gates*, as in the cases of the *Emperor HENRY the VIth*, whose *crown Pope CELESTINE, with his foot, spurned from off his head*, to show, that it was in his power to take the Empire from him, and to pull off his crown; and of

¹ Leo Magnus, Serm. I. De Natali Apostolorum. See Durham on the Revelations, chap. xiii. page 562. Amsterdam, 1660.

² See ‘*The Buckler of the Faith*,’ by *Peter du Moulin*, from page 522 to 544; and ‘*Bishop Jewell’s Apology* for the Church of England,’ by Isaacson, page 270 to 276. 1829.

Henry the IVth of France : King John of England : Henry the IIInd, and Prince Henry the VIIIth : so that there is a complete coincidence between the words of *St. Paul* and *St. John*, in reference to the locality of the “**GREAT CITY**” and “**Temple of God**,” in which this **LATIN Papal MAN SITTETH**, and to the unqualified power which he exerciseth, being no less than “**ALL the POWER of the FIRST BEAST.**” Moreover, The pretended CHAIR of St. Peter, in which the *Sovereign Pontiff* sits enthroned on the HIGH ALTAR in ST. PETER’S BASILIQUE, when he is *crowned*, as well as when he receives adoration from *Emperors, Kings, and their Eminences the Cardinals, &c.* is so well known to all Europe as scarcely to need a remark. The French would say of the *City and SEAT of the Pope’s jurisdiction or dignity*, ‘*Le Saint Siège*,’ ‘*Le Siège de Rome.*’ *The Holy SEE or SEAT of Rome.*’ And St. John crowns the whole by saying that “**THE DRAGON gave him his POWER, and his SEAT, and Great AUTHORITY.**”

It is an astonishing Fact, and scriptural coincidence, that the most magnificent of all the *Triple Crowns*, or *Papal Tiara*s, is one which was made by order of Pope JULIUS the IIInd, and that Pope GREGORY the XIIIth, removed the simple cross which was formerly upon the top of it, and replaced it by a most brilliant EMERALD, supported by two gold DRAGONS, causing his own Arms to be quartered therewith, and then placed his own Name and Title upon it in Letters of Diamonds, after the following manner—

GREGOR. XIII. PONT. OPT. MAX.

So that the Title of ‘**PONTIFEX MAXIMUS**’ ‘*The greatest Priest,*’ was *not a sufficient Title* of distinction for Pope Gregory the XIII. but ‘**OPTIMUS,**’ ‘**THE BEST,**’ must be added, and then, as if the Papal Tiara were hitherto incomplete, *two gold DRAGONS* were placed on it, to give grandeur to the Diadem. In a word, **WHEN** *Pope Gregory* the XIIIth had removed the *simple cross*, and voluntarily placed two gold DRAGONS upon the top of his *Tiara*, and at the bottom placed *his own Name and Title* in *Letters of Diamonds*, and *quartered them with his Coat of Arms*, **THEN** he designated himself by the *Title of ‘PONTIFEX OPTIMUS MAXIMUS,’ ‘THE GREATEST AND BEST PRIEST.’* Is not this an Heraldic and Hereditary, (I might say scriptural) acknowledgment of the **SEAT** of the DRAGON? of whom it is written that “The DRAGON gave him his Power, and his SEAT,” (viz. ROME,) “and great Authority.” A very large and splendid engraving of this TIARA may be seen in the *Voyages of the Sieur A. De La Motraye*, Vol. I. chap. ii. page 32. plate IV. than which *no Kingly Crown can be more magnificent*, if we may be allowed to judge from appearances. The following is the Court account of it as set forth by the Sieur *Motraye*, page 30.

‘*La plus précieuse des THIARES fait par l'ordre de JULES II, Genois de Nation, l'an 7me de son Pontificat, et representée à la Planche IV, dont le fond est tout couvert de belles perles. Les cercles sont d'or*

battu: sur celui *du bas* sont le *Nom*, la *Dignité*, et la *Patrie* de ce *Pape* en *Lettres de Diamans*, en ces termes :—

IVLIVS LIGVR II. PONTIFEX
MAXIMUS ANNO SEPTIMO PONTIFICATVS.

‘ Les autres sont admirablement bien émaillées et garnies de *quantité de diamans*, de *rubis*, d'*emerauds*, d'*hyacintes*, de *saphirs* et de *topases*, et toutes en un ordre qui plaît beaucoup. Dans l'espace qui regne au dessus du cercle d'en bas, sont trois *escarboucles* admirable pour leur grandeur et leur éclat, avec un gros *saphir* très parfait, et un autre de même grandeur. Sur la partie opposée, il y a aussi ça et là diverses *perles* d'une grosseur extraordinaire, et de très belle eau, qui sont disposées avec une admirable simetrie, entre de gros *diamans*. Toutes les plus grosses piergeries sont d'ailleurs attachées en pendenloques, ce qui leur donne un jeu qui augmente beaucoup leur éclat.

‘ *Sur le haut de cette Thiare*, où étoit auparavant une *simple CROIX*, regne une *EMERAUDE* d'une couleur parfaitement nette et vive, supportée par *deux DRAGONS d'or*, que *Gregoire XIII.* y fit mettre avec ses *Armes et son Nom autour*, en cette maniere :—

GREGOR. XIII. PONT. OPT. MAX.

If the *Gold Dragons*, the *Enamel*, the *Diamonds*, the *Rubies*, the *Emeralds*, the *Hyacinths*, the *Sap-*

phires, the Topazes, the Carbuncles, the Pearls, which adorn the *Papal Tiara*: if ‘ the *Pontifical Cope*, made of fine RED or SCARLET STUFF, and worn by the Pope on the Eve of St. Peter, (the Titular Saint of Rome) with a rich *Embroidery*, and fastened by a kind of Hook or *Buckle of Gold*, called *Pectoral*, enriched with *Precious Stones estimated at more than fifty thousand crowns* :’ if the *scarlet colour* of his *Cardinals*, as well as of the *Eight Men in long RED or SCARLET ROBES*, who bear the ‘ *Sedia Gestatoria*,’ and the *Palfrey* whereon the Pope rides, *covered with scarlet cloth*; be not enough to illustrate to the very Letter, the words of the *Holy Spirit*—“¹I saw a woman sit upon a *scarlet coloured Beast*,” and “ arrayed in *purple and scarlet colour*, and *decked with gold and precious stones*,”—in vain shall we search for the fulfilment of the words of St. John.

As therefore St. John has veiled the NAME of the Beast under an *Enigma*, but given us the Number $\chi\zeta\varsigma'$, or 666, to discover it; so has he given us the Interpretation of the “ Seven Heads,” which are “ Seven Mountains,” (or ROME) to find the locality or SEAT of the KINGDOM of the Beast, from whence his NAME might be discovered, leaving it to the “ wisdom” and “ understanding” of which he speaks to apply the *Mystical Title* of “ BABYLON the GREAT” to some *Ecclesiastical City*, the POTENTATE of which would be “² Revealed in his time” at ROME, applicable to the whole scope of his Prophecy.

¹ Rev. xvii. 3, 4.

² 2 Thess. ii. 6.

And such a MAN is the *Pope of Rome*, for no other Ecclesiastical POTENTATE, CITY, STATE, or KINGDOM, hath HITHERTO arisen answerable to the Prophecy. Therefore, as the Apostle Paul wrote to the *Thessalonians*, that ¹“the Mystery of Iniquity did already work,” so also we may fairly conclude, that, as *Eighteen Centuries* have since rolled away, the “Mystery of Iniquity” has been fully “REVEALED.” And it is equally evident from *Roman History*, and the words of *Tertullian*, that the *then existence* of the *Roman Imperial Power* was the *preventing cause* which “LET” or “WITHHELD” the *Rise* of the “*Man of Sin*,” “the *Son of Perdition*,” “the *Mystery of Iniquity*,” “the *Wicked One*,” at *ROME*, even as *TERTULLIAN*, who lived in the *second century*, rightly *conjectured* concerning the *hidden Mystery of ANTICHRIST*, before the *fulfilment of the Event*, in these extraordinary words—
²‘ Jam enim arcana Iniquitatis agitatur, tantum qui nunc Tenet, Teneat; donec de medio fiat. Quis, NISI ROMANUS STATUS? CUJUS ABSCESSIO in DECIM REGES dispersa ANTICHRISTUM superducet. Et TUNC REVELABITUR INIQUUS; quem Dominus Deus interficiet Spiritu Oris sui, et evacuabit, apparentia Adventus sui.’ ‘Even now indeed the *Mystery of Iniquity* is working; only He who now restrains, will restrain until he be taken out of the midst. What is this but the *ROMAN STATE?* the division of which among *TEN KINGS* will introduce ANTI-

¹ Thess. ii. 7.

² Tertullian De Resurrect. Carnis. page 397. edit. Iautet.

CHRIST. And THEN *the Wicked One will be revealed*, whom the Lord God will slay with the Spirit of his Mouth, and destroy by the appearance of his coming.' How literally then has the EVENT followed the *Prediction* or *Conjecture*? as truly as if *Tertullian* had been an *Eye-witness* of the *Destruction of the Ancient Roman Imperial Power*, its subsequent *Division into Ten Kingdoms*, and the *Papacy* (the *Anti-christian Power*,) rising supremely above the whole. There is *nothing clearer in all History* than that the destruction of the *PAGAN IMPERIAL*, made way for the gradual *Rise* and *Establishment* of the *PAPAL, PONTIFICAL, or ANTICHRISTIAN POWER*, which continues at *ROME* to this Day. And as St. *Paul* speaks of " *the Man of Sin*," " *the Son of Perdition*," and " *Mystery of Iniquity*," as an *Ecclesiastical Character*, who " *sitteth in the Temple of God*;" which is most clearly fulfilled in the PERSON of the *Papal 'PONTIFEX MAXIMUS'* who sitteth in the *superb BASILIQUE* of St. *PETER'S* at *ROME*; so the *Angel* said unto St. *John*: " I will tell thee the *Mystery of the Woman*, seated upon a *scarlet-coloured Beast*, having seven heads and ten horns. The Seven Heads, are *Seven Mountains* on which *the Woman sitteth*." And the *Angel* then says,¹ " The *Woman* which thou sawest IS that *GREAT CITY*, which [now] reigneth over the *KINGS of the EARTH*;" the appellative of whose *forehead* is " *MYSTERY, BABYLON the GREAT*;" that is, the " *GREAT CITY*" before mentioned, the ' *PURPLE*'

¹ Rev. xvii. 18.

and ‘SCARLET COLOUR’ of which, are as literally now the *Royal Insignia* of PAPAL ROME, as they were in her *Imperial Cæsar’s* time. So then¹ THE MYSTERY OF ‘INIQUITY’ is discovered by indisputable *Facts*, shadowed forth by the *Holy Scriptures*, and confirmed by *History*; and that which was ANTE *Eventum* with *Irenæus* and *Tertullian*, is POST *Eventum* with us. By the same Rule, the MYSTERY of the² “1260 Days,” or, “a Time, and Times, and Half a Time,” has been proved, by the lengthened Reign of the Papal ANTICHRISTS in SUCCESSION, NOT to be LITERAL DAYS, as was supposed ANTE *Eventum*, but prophetical Days, or 1260 years, as is evident, POST *Eventum*, and this is precisely the view which IRENÆUS had of Prophecy in general, and which he has given us in these words,³ “Omnis Prophetia, priusquam habeat efficaciam, ÆNIGMATA et AMBIGUITATES sunt hominibus. Cum autem venerit Tempus, et evenerit quod prophetatum est, tunc Prophetiae habent Liquidam et certam Expositionem.” All Prophecy, before it has its accomplishment, are RIDDLES and AMBIGUITIES unto Men: ‘But when the Time is come, and that which was prophesied is come to pass, then have the Prophesies a CLEAR and CERTAIN EXPOSITION.’ And as the Character of ANTICHRIST could not be exactly understood before he was revealed, only as far as other prophecies had been known in their fulfilment at the predicted time; so, to this

¹ Thess. ii. 7.

² Rev. xii. 6, 14.

³ IRENÆ. Advers. Hæres. lib. iv. cap. XLIII. p. 342, 343. Edit. Grabe.

purport *Christ*, in his instructions to his Disciples on the *Use of Prophecy*, says,¹ “And now I have told you before it come to pass, that, *when it is come to pass, ye might believe.*”

It is well known that until the *end of the third Century*, and even later, there was no “*falling away*” of the *old Roman Empire*, or of the *primitive Christian Church*; because during the existence of the *Pagan Imperial Sovereignty at Rome* we could scarcely expect the *Rise, Progress, and Establishment* of the *Papal Power*, and, accordingly, it did not begin to Rise till *after* the Removal of the *Ancient Imperial Seat of Government from Rome to Constantinople*. This is doubtless what is implied in the words of St. Paul,² “Now **YE KNOW WHAT WITHHOLDETH** that **He**” (*the Man of Sin*, ‘the Son of Perdition,’ ‘the Mystery of Iniquity,’ ‘the Wicked One,’) “*might be Revealed in His TIME*;” for it was evidently the *continuance* of the *Imperial Power* in the City of Rome, which ‘*withheld*’ the *Revelation* of the “*Man of Sin*,” and, thereby, embarrassed the Judgment of *Irenæus*, and led him to *Conjecture* rather than *Determine* the *NAME*; because the *EVENT*, which is the *fulfilment of Prophecy*, had *not then come to pass*, and because in his Day there was no semblance of a *LATIN or ROMAN HIERARCH*, or *SOVEREIGN PONTIFF* in the *then visible Christian Church at Rome*, nor indeed till *long after his time*. Nevertheless, how literal has been the accomplishment of the extraordinary pro-

¹ John xiv. 29.

² 2 Thess. ii. 6.

phecy under consideration ! for no sooner had the “*falling away*” of the *Empire* taken place, (called by Gibbon “*the Decline, and Fall*”) than it was presently followed by “*a falling away*” (*ἀπορροσία*) in the *Christian Church*, and the *City of Rome* being vacated by the *Roman Emperor*, made way for *St. John’s second Beast*, which he saw¹ “*coming up out of the EARTH* ; and *He* had *two Horns* like a *LAMB*, and *He SPOKE as a DRAGON.*” By the “*EARTH*” is evidently meant the *Roman EARTH*, because *ROME* was in *St. John’s time* called ‘*SEPTI-COLLIS*,’ or ‘*the CITY of SEVEN-HILLS*,’ and he says, “*Here is the Mind which hath wisdom. The Seven Heads are Seven Mountains on which the Woman Sitteth.*” *And the Beast* which had “*Two Horns like a LAMB*” evidently means some *Ecclesiastical character*; and every one knows that the word *ECCLESIA* (or *CHURCH*) is a *feminine Noun*, and that a *Woman* and a *Lamb* are *Symbolical* of a *Christian Church* and *Character*: but inasmuch as the “*Two Horns like a Lamb*” gave to the Beast the *external semblance of a LAMB*; yet because he had also the “*speech of a Dragon,*” we know that he is *not of Christian* but *ANTICHRISTIAN Origin*. Thus the *Pope of Rome*, although he honoureth himself with the *humble* and mock Title of ‘*Servus Servorum Dei*’ ‘*Servant of the Servants of God*,’ yet is he much better known by his *supreme Titles* of ‘*Sanctissimus Pater*,’ ‘*Vicarius Salvatoris nostri Jesu Christi in Terra*,’ ‘*Eminentissimus et Reverendissi-*

¹ Rev. xiii. 11.

mus Pater ac Dominus; ‘‘ *Pater Principum et Regum: Rector Orbis;*’ ‘*Pontifex Optimus Maximus;*’ ‘*Episcopus Orbis;*’ ‘*Vice-Deo super Terram.*’ We know, therefore, that inasmuch as the *Pope* exerciseth the SUPREME POWER in a TEMPORAL KINGDOM; and that *Christ* said, “ *My Kingdom is not of this world;*” and the *Pope* preacheth not the *Gospel* as St. Peter did, (according to the *Commandment of Christ*;) but “ *sitteth,*” (as it is written of him) “ *in the Temple of God, shewing himself that HE IS GOD,*” by the *divine ADORATION* which *he receiveth* and *requireth* from ALL who *approach him*; of which the *Pagan Roman Emperor CALIGULA*’s was but a *shadow*; that we have thereby a *full, clear and certain exposition* of all those marks which were predicted concerning *him* and *his Kingdom*, for they have literally “ *come to pass*” in his *Person* and *Office*: hence, he who runneth may now read, and say, Behold! (in the *Mysterious Character of the Pope of Rome*,) “ *the Man of Sin,*” “ *The Son of Perdition,*” “ *The Mystery of Iniquity,*” *The Wicked One;* *The “Antichrist,”* even the “ *MAN,*” whose *Appellative Name* is (from his *universal Ecclesiastical and Canonical use of the LATIN Language*,) Λαρῆνος, and *HIS NUMBER* χξ' or 666.” It is moreover written concerning the *Lamb-horned Beast*, that, “ *He exerciseth ALL the Power of the First*” (*Pagan Imperial Roman*) “ *Beast,*” whose¹ “ *IMAGE*” *he bears*, and *whose SUCCESSOR he is in the CITY of ROME*, rather than of St. Peter the apostle of Christ,

¹ Rev. xiii. 14.

who, most probably, never entered the precincts of the *Latin Capital*. The POPE, I repeat, “ *exerciseth ALL the POWER of the FIRST BEAST* ” by his *Latin Papal Edicts, Anathemas, Bulls*, from the *Vatican* : *Denunciation* of all *Emperors, Kings, and Princes* who will not render him their *homage* : by the *Power of the Temporal Sword* : by the *Extirpation, Spoliation, Confiscation* of the *Persons and Properties* of those whom he is pleased to denominate *Heretics*, whom also he has punished with *all possible Tortures* by means of ‘ *the Holy Inquisition* ;’ by his murderous *Crusaders* ; by the *Jesuits* ; by the *Spanish Armada* ; by the St. *Bartholomew’s Massacre*, and by a *continued course of Espionage and Popish Plots*. Who then is so fit a Character as the *Pope* to receive the *combined Titles* prophetically bestowed on the ‘ *Man of Sin*,’ ‘ *the Son of Perdition*,’ and the very ‘ *Antichrist* ’ to Perfection ?

As the *Evidences* which can be produced in favour of *retaining the NAME Λατεῖνος*, are so many and so great, it becomes our well-grounded alternative to *abide by them*, because the *proper understanding of that Name of a MAN brands the whole LATIN Church and Sovereign Pontifical Empire of Papal Rome* ; and, therefore, to give up **FIRST** the *Authenticity* of the *NUMBER χξ'*, or ‘ *666* ’ of St. *John*, and **THEN** the *Orthography of IRENÆUS and his Testimony*, without a due consideration and Investigation of the subject, opens the *Flood-gates* to our Enemies, by throwing down **ONE** of *the most stupendous Bulwarks* of defence against the *influence of Popery*

which has been discovered since the Apostolic Age, and which the good Providence of God has given us by the *Inspired Pen of St. John*, and his faithful servant *Irenæus*, who has followed in the steps of the Apostle. Thus, which way soever the CHURCH OF ROME may turn her *brazen front*, this LATIN “ MARK, NAME, and NUMBER, will cling to Her, till, ‘ *like a Mill-stone, She is cast into the Sea,*’ as it is written of Her, ¹ “ BABYLON is fallen, is fallen, that GREAT CITY: and shall be FOUND NO MORE AT ALL.”

Dr. FULKE in his ANNOTATIONS on REV. xiii. 18, has well answered the RHEIMISTS concerning the *Name of Antichrist*; for the Doctor has supported the Name Λατεῖνος, (as used by IRENÆUS,) in a masterly manner, and he has shewn, that, in the JUDGMENT of IRENÆUS, it was as proper to apply the Name LATEINOS to the POPE as to the ROMAN EMPEROR, which may serve as a LESSON to those Authors, who have invented FEIGNED NAMES, which are nothing to the Purpose of the MARK or NAME of the MAN, but only productive of UNCERTAINTY; which is no furtherance to the understanding of the Number 666.

‘ ANTICHRIST’S NAME.’

² Rev. xiii. 18. THE NUMBER 666. It is true that MANY NAMES may be INVENTED, whose LETTERS

¹ Rev. xviii. 2, 10, 21.

² FULKE 10.

make THIS NUMBER, but the SPIRIT of GOD speaketh not of FEIGNED NAMES, nor biddeth men to FAINKE NAMES that have THIS NUMBER in it, for THEREOF can come nothing but UNCEARTAINTIE. But he willett him to compt the Number of his Name, which THEN the BEAST HAD: which NAME many of the faithful BEFORE IRENÆUS' time JUDGED to be *Lateinos*: And IRENÆUS, affirmeth that “ *it was very like to be so indeed, because the most true Kingdome hath that name. For they be Latines* ” (saith he) “ *which now do Raigne, lib. 5.* ” By which we note FIRST that HIS JUDGMENT was, that ANTICHRIST should be NO SINGULAR MAN, but an ORDER and SUCCESSION of MEN. SECONDLY, that THE BEAST THEN REIGNED in the HEATHEN EMPERORS which AFTERWARDS SHOULD REIGNE IN ANTICHRIST. The Toy of LUTHER's Name is worthy to be laughed at, seeing it is no hard matter to drawe any Man's name almost to it: IF you may CHANGE the LETTERS at your pleasure, and take upon you to know a Man's Name better than himselfe. But you say it is *most absurd folly to apply the word Lateinos to the Pope.* And why so I pray you, is not HE a LATINE, as well as the ROMANE EMPEROUR? Your reason is, that neither the whole ORDER, nor any PARTICULAR POPE was so called. For any particular POPE we strive not, but is not the POPE HEAD of the LATINE CHURCH, as the EMPEROUR was of the LATINE EMPIRE? Therefore IF the EMPEROUR might be CALLED LATINOS, (by IRENÆUS' JUDGMENT) much more the POPE,

who is so MUCH a LATIN, that HE will allow no exercise of Religion, BUT in LATINE. That HE CONDEMNETH the GREEK CHURCH, because it will not be SUBJECT to HIS LATINE LAW. Which hath caused all private men to PRAY IN LATINE. Which alloweth no TRANSLATION of the SCRIPTURE as AUTHENTICAL, BUT HIS LATINE, NO NOT the ORIGINALL of HEBRUE *and* GREEKE, which he blasphemeth to be CORRUPTED: and, therefore, MUST GIVE PLACE TO HIS LATINE. Insomuch that THE SETTER FORTH of the COMPLUTENSE EDITION, in his PREFACE to him, saith, "He placed the LATINE TEXT BETWEEN the HEBREW and the GREEK, as CHRIST between Two thieves." Finally, when it is so notorious that HE is the HEAD of the LATINES, that the ignorant people knowe no other proper difference of HIS RELIGION, but that IT IS LATINE. That IRENÆUS applied THAT NAME to the STATE of the HEATHEN EMPEROURS, IT WAS RIGHT, FOR THEN the SIXTH KING REIGNED; and ANTICHRIST the SEVENTH HEAD of the LATINE BEAST was NOT COME, as HE is now seen in the PAPACIE. That he preferreth the Name TEITAN, it was because he SAWE NOT the FULFILLING of the PROPHECIE in the COMING OF ANTICHRIST, the accomplishment whereof, he willed men to WAITE FOR, that they BE NOT DECEIVED by the CONJECTURES of DIVERS NAMES. But now that ANTICHRIST IS COME and DISCOVERED, we SEE PLAINELY that LATEINOS IS HIS NAME. Yea, we see that רומיאו, the HEBREW NAME of the BEAST signifying ROMANE, hath the SAME

NUMBER : and it is NOT BY CHANGE that ECCLESIA ITALICA in the ACCOUNT of the GREEKE LETTERS, FULFILLETH the SAME NUMBER.'

It was the avowed opinion of Pope GREGORY, that ' whosoever should style himself by the Title of UNIVERSAL BISHOP, would be ANTICHRIST,' and this is the self-adopted Title of the Pope of Rome, viz. ' EPISCOPUS ORBIS,' ' BISHOP of the WORLD,' and ' PONTIFEX OPTIMUS MAXIMUS,' ' The BEST and GREATEST HIGH PRIEST,' &c.

Thus then have we discovered by Papal Testimony, that,

The UNIVERSAL BISHOP is ANTICHRIST ;

But the POPE of ROME is THE UNIVERSAL BISHOP :
Therefore the POPE of ROME is ANTICHRIST.

Thus have we caught this *Lamb-horned Ecclesiastical Beast*, ' The UNIVERSAL BISHOP,' with his *dragon-like speech*, at *Rome*, where his *Sovereign Pontifical THRONE* and *SEAT of EMPIRE* have been fixed for ' 1260 DAYS of Years,' commencing with the Reign of *Justinian*, A. D. 533, and let him extricate himself from our grasp if he can ; but no ; his NAME is *Numbered*, his TIME OF CONTINUANCE is *NUMBERED*, and the PLACE OF HIS ABODE is *NUMBERED*, and his *Pseudo-Apostolic Reign* is now too short to deceive the Nations of the World any longer as to who or what he is ; for the same " Kings " of the *Pseudo-Apostolic Roman Earth*, who " gave power " to this *Sovereign Pontifical Tyrant of Christendom*, are to take it away from him, as *England*, *France*, *Germany*, &c. have done

already, and *Spain, Portugal, and Italy*, with the Remaining Crowned Heads of Papal Europe will do: for His Hour seems well nigh come.

We may then rest satisfied, from the consideration of a succession of unparalleled EVENTS which have taken place on the *platform* of the *old and new Roman Earth*, beginning with the Days of the Apostles, that *St. John* in the xiiiith *Chapter of his Revelation*, (ver. 1 and 11,) has, under the character of *two Beasts*, (*the one Secular, the other Ecclesiastical and Secular,*) figuratively described the *two-fold Empire* of the most cruel Tyrants and Persecutors of Christ's Spiritual Kingdom, *sitting and ruling* in the *same City, ROME ancient and modern;* the *first Beast* on the *Pagan Imperial Throne:* the *second* on the *Sovereign Pontifical Throne*, the latter of which has been well described as '*Imperium in Imperio*,' '*An Empire within an Empire*;' and most commentators are agreed that the *first* of these Beasts represents the *Pagan Roman Empire* with its *Emperors*, as *Nero, Domitian, &c:* and the *Second* the *Sovereign Ecclesiastical Empire* and its *Popes*, known and distinguished by the Epithets of '*The Papal States*' and '*The States of THE CHURCH*:' also '*Sacra Romana Ecclesia*,' '*The Holy Roman Church*,' and '*Sanctum Romanum Imperium*,' '*The Holy Roman Empire*:' which *Holy Roman Church* and *Empire*, we discover in the very *same City and Kingdom of Pagan Imperial Rome*, and continuing unto this Hour, of which *Church* and *Empire* the Pope of Rome is the *Sove-*

reign Pontiff. And because the **LATIN Language** has been approved by the *Pope* and *his Councils* as the *sacred Language of the whole Church of Rome*, and has been *Canonized for her use*, at the *Council of Trent*, in lieu of the **ITALIAN**, which is the *Vernacular Tongue of ITALY*, or of the **GREEK**, which is the *Mother Tongue of the Primitive Church of Christ* and *his Apostles*; consequently, as the *Papacy Latinizes in every thing of an Ecclesiastical nature*; viz. *Mass, Prayers, Hymns, Liturgies, Canons, Decretals, Bulls, Councils, Holy Scriptures, &c. &c.*: so is that *Church*, in the *proper sense* of the word, a **LATIN CHURCH**, and by parity of Reasoning the **POPE**, as the **HEAD** of that **LATIN CHURCH**, is a **LATIN Church MAN**, *answerably to his LATIN TONGUE*. *Irenæus* then was not far out of the Track when he conjectured the *Name of the Beast to be Λατεῖνος*. For the Reason which he assigned for that Conjecture is, “*LATINI sunt qui NUNC regnant;*” which statement was *at that time* perfectly correct, because it is the *Name of the first Pagan Roman Beast* to whom the *Number belonged*; but is now appropriated to the *Second Papal Roman Beast*, who is the *veritable “IMAGE,” Representative, and Successor of the first Beast*; inasmuch as it may be said, in an Ecclesiastical sense, that “*They are LATINS who now Reign;*” for in the 19th *Century*, the *Church of Rome* vaunts herself to be the *true Christian Church throughout the world*, and yet *contrary to all precedent* has adopted the **LATIN Vulgate** to the *exclusion* of the *Vernacular*

Tongue of Italy, or the *GREEK original*. Behold, then, the self-infatuation of the “*Man of Sin*,” “*the Son of Perdition!*” Behold with Astonishment the “*Mystery of Iniquity!*” who can unravel the *Mystery of the MAN?* Why, *his own LATIN SPEECH*, by *self-adoption* and infatuated appropriation, “*bevrayeth HIM*,” that *He* is the *MAN*, even the *LATIN BISHOP of ROME*: *HE, The MAN*, whose descriptive “*MARK*,” Appellative “*NAME*,” and enigmatical “*Number*,” are all *LATIN*; (to wit *LATEINOS*). Thus has he *locked up the HOLY SCRIPTURES* in the *LATIN (unknown, or unspoken) Tongue*, authorizing it to be the Living Vernacular Tongue of his *Latin, Papal, Roman Church and Kingdom*. Wherefore, we have an indisputable Right to *designate* him by that *Proper and Appellative Name*, (*Lateinos*), which he alloweth to be *Ecclesiastically* and *Canonically true*, as his *Council of Trent* witnesseth. Or why doth the Pope so scrupulously adhere to the *Latin dead Language*, seeing that it has not been spoken in all Europe for Centuries past? And here I would by the way remark that the *sense* in which, during the times of *Ancient Rome* its *Pagan Rulers* were termed *LATIN EMPERORS*, may fairly apply, with an *improved significancy* to the *Sovereign Pontiffs* of the *Ecclesiastical Roman Empire*; for the *EMPERORS of ROME* spake *LATIN as their native Language*, but the *Popes, centuries after it has ceased to be spoken either in ITALY or EUROPE*, have *commanded ALL PAPISTS* to have the *formularies of their Church Service in none other*

Language than LATIN, throughout the world, therefore, the PAPISTS are, to all intents and purposes, LATINS by self-appropriation, and are living witnesses to the Mysterious Fact.

As the NEW TESTAMENT of our Lord and Saviour Jesus Christ was *originally written in GREEK, (and not in Latin,) what Scriptural Argument of Commandment can be advanced by this Mystical, Latin, Pontifical, Roman MAN, and that of his Councils, for the promulgation of the Holy Scriptures throughout the world in the LATIN Language?* Is it not in truth permitted by Providence, that by this SPECIAL, this adopted, this branded LATIN "MARK" of *Mystical and Ecclesiastical Distinction, this self-appropriated LATIN Language, Christians might be able, after the full Revelation and Establishment of the Popedom, to trace the "Man of Sin," the "Son of Perdition" the "Mystery of Iniquity," to ROME?* and thence propound from the *Volume of Inspiration, as compared with the clearest historical Facts,* that from the aggregate Evidence of his *Mystical Character, and most Mystical use of the LATIN Tongue in the ROMAN CHURCH, HE might merit the Proper and Appellative Name LATEINOS, as the Founder of a NEW KINGDOM on the Ruins of old Rome, and as reviving the old Latin Language, and using the Papal Cæsarean Title of "PONTIFEX MAXIMUS" which is engraven on his MITRE and TRIPLE CROWN, as also the introduction of various Pagan Customs and Ceremonies into his Roman Basilique.* Plain then indeed, is the *Evidence that*

to the *Roman* or *Latin Pontiff*, whose entire Ecclesiastical Language is **LATIN**, this *Latin imprinted* “**MARK**,” “**NAME**, and **NUMBER 666**” belong, because it is a *Name* most descriptive of his character, *Sovereign Pontifical Empire*, and **LATIN Apostate** (*not Apostolic*) *Church of Rome*.

If ANTIQUITY be any thing, (and this Point the *Roman Catholics* esteem of *special importance*,) if the *Holy Scriptures* must of *Imperative Necessity* be promulgated in some **ONE Particular Language**, then of course the **GREEK ORIGINAL** would *take precedence* of the **LATIN Vulgate**, which latter is only a *Translation*, as the *Romanists* well know. Moreover, *no Scriptural argument* can be adduced by the *Pope* and his *College of Cardinals*, why the *Holy Scriptures* should be *circulated through the whole world* in the **LATIN Language**, rather than the *Greek original*: for neither *Christ*, the *Evangelists*, nor any of the *inspired Apostles*, have left us any *such commandment* in the *Gospel*, and the **Latin Language** has *not been spoken by any one Nation, Kingdom, or People, in any City, or Town, or Province in all Europe* for centuries past, no, *not even in Italy, Latium, or ROME*, the **SEAT** of the *Roman or Latin ‘Pontifex Maximus.’* Wherefore, as notwithstanding the **LATIN** has been adopted and *canonized by the Popish Councils* for the *sole uses* of the *Roman Church*, and *is* the *Living Universal Language* of that Church among all the Nations of Europe at this hour; so she bears, as a *Stigma* incurred by *such adoption and canonization*, the

LATIN NAME branded upon her CHURCH and KINGDOM, and it will anathematize Her to all future generations. For though she has the consummate impudence and affrontry to style Herself *κατ' ἐξοχήν*, and exclusively, THE CATHOLIC CHURCH, yet is she *not Catholic in any other sense than* from the *Catholic use* of the *Latin Language* throughout her Latin Communion.

What, I would ask, becomes of the great intent of the *Pentecostal gift of Tongues*—viz. That ¹“*EVERY MAN* might hear in *his own Tongue or Language, wherein he was born*, the wonderful works of God;” if the *Holy Scriptures were intended to be locked up, and exclusively circulated in the Latin Tongue?* Where, then, is the *obedience* of this *Latin Church of Rome* and its members to the *emphatical injunction* of our *Lord*, ²“*Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me?*” How in the breast of a *Roman Catholic*, can that *noble spirit*, which *characterized the Bereans*, expand and grow? Of whom we read, that they ³were “*more noble than those in Thessalonica, in that they*” “*searched the Scriptures daily?*”

¹ Acts ii. 7—11.

² John v. 39.

³ Acts xvii. 11.

CHAPTER XVII.

THE GENERAL ARGUMENT FOR THE NAME Λατέινος AS DEFINITIVELY AND EXCLUSIVELY DESCRIPTIVE OF THE “ MAN OF SIN,” FURTHER CONFIRMED.

ST. PAUL's observations relative to *speaking* in an “*unknown Tongue*” “*in the Church*” are worthy of especial notice, inasmuch as they summarily and beyond appeal condemn the *Opinions* and *Decisions* of the *Papal Council of Trent*, and pronounce the *Doom of such an Heretical Council*.¹ “I thank my God,” said St. Paul, “I speak with TONGUES more than ye all: yet IN THE CHURCH I had rather speak FIVE WORDS with my understanding, that by my voice I might teach others also, than ten thousand words in an UNKNOWN TONGUE.” What, however, is the *LATIN*, but an “UNKNOWN TONGUE” *in every part of Europe, and even in ROME itself?*

It is well worthy of remark that although there are *millions* of individuals belonging to *each* of the

¹ 1 Cor. xiv. 18, 19.

three following apostate Churches ; viz. the JEWISH, GREEK, and MOHAMMEDAN, and although the two former of these Churches were prior in ANTIQUITY to Papal Rome, yet not one of them has, at any period since the commencement of the Christian Æra, imperiously required the Religion they profess to be promulgated in the LATIN Language ; nor has either the Jewish or Greek Church, though persecuted by the Papal power, ever consented to the ‘Council of Trent,’ in reference to the adoption of the Latin Language. Oh no ! LATIN is the peculiar characteristic MARK of the Papal Roman Church, and she shall have the proper Name Λατεῖνος, as her deservedly imprinted Stigma and Character. St. Paul having also denounced those who spake in an “ unknown Tongue” “ in the Church,” it may thence be inferred that the CHURCH OF ROME is NOT the TRUE CHRISTIAN CHURCH to which the Apostle addressed his Epistles ; but the spurious offspring of the Roman Apostolical Church after the¹ “ FALLING AWAY ” of the true Church (and old Roman Empire,) being now mixed up with Jewish Ceremonies, Pagan Idolatry, Heresies, Blasphemies, as set forth in her Latin Books of Dogmas, Missals, &c. &c. She has also by her Latin Papal Bulls and Edicts, in Ecclesiastical Affairs, and by the ‘ forbidding to Marry, and commanding to abstain from Meats,’ excluded herself from the common Rights and Privileges of Christianity, and² “ seared her conscience with a hot iron,” the imprinting of which can never

¹ 2 Thess. ii. 3.

² 1 Tim. iv. 2.

be obliterated but by *her Destruction*, which, *at its greatest distance, must be near at hand.* She must therefore carry on her forehead, not only the *Pagan Imperial Title* of ‘*PONTIFEX MAXIMUS*,’ but also the *indelible MARK* of her *Mystical Name, LATINOS*, until, like *Babylon of Old*, she has “filled up the Measure of her Iniquity,” and is “cast into the sea:” and, oh, what tribulation, anguish, and wrath must await her for her *bloody INQUISITION, Tyranny, and matchless Persecutions*, and for having *dared to Lock up the Holy Bible, the Book of God*, in an “*unknown Tongue*,” or *dead Language*, by which procedure she has *taken away the KEY OF KNOWLEDGE* from the *Common People of all the Countries of Europe*. Give ear then, O Christian, to the **MIGHTY CONTRAST** between the *great Apostle St. Paul*, who was a truly *Inspired Man*, and who wrote most of the *Epistles of the New Testament to GENTILE Christian Churches*, whose Labours, Dangers and Sufferings are set forth in the *Acts of the Apostles!* and the *great Papal Pseudo-Apostolic Roman, or Latin, “Man of Sin,”* who is seated at *Rome*, and whose **HEAD** is adorned *not only with an Episcopal Mitre, but also with a TRIPLE CROWN*; and who, instead of *writing to the distant Churches in his Communion, Epistles of² “Grace, Mercy, and Peace, from Jesus Christ,”* (whose ‘*VICAR upon EARTH*’ he professes to be,) sends out of his *Treasure House*, the *VATICAN PALACE*, at *ROME*, his *thundering Bulls*, and *Anathemas* to the

¹ Luke xi. 52.² 1 Tim. i. 2.

Crowned Heads of Europe, and to all subjects within their Dominions, who will not acknowledge *Him* as the *Liege Sovereign Pontiff* of the *Latin Earth*, which extends over the *Old* and *New World*, denouncing all such as *Heretics*, who are to be *Deposed*, *Excommunicated*, their property *Confiscated*, and themselves *burnt* or *tortured by Inquisitors* of the “*HOLY INQUISITION*.”

It is well known that though the *Greek Septuagint Translation* of the *Hebrew Bible*, completed in the Reign of *Ptolemy Philadelphus*, was never commanded by *God*, or any of his servants the *Prophets* to be received by the *Gentile Nations* as the *Standard Version* of the *Old Testament*; yet it was in truth the most authentic of all Translations extant of the *Hebrew Text*, and is often quoted by *Christ* and his *Apostles* in the *Greek Testament*: there was, therefore, as much authority for the adoption and general use of the *Greek Septuagint Translation* for the *Gentiles*, under the *Mosaical Dispensation*, as there is for the *Latin Vulgate Translation* under the *Christian Dispensation*, which in fact amounts to none at all. There have been at least **SEVEN** different Papal Revisions of the *Latin Vulgate*, and the *last* is worse than the *first*, to say nothing of the numerous corruptions introduced by the Papists themselves into the *TEXT* to support their *Dogmas*, which are set forth in *two thick volumes octavo*, besides *mistranslations, omissions, &c.* Indeed it is most remarkable that between the *two editions* of *Pope SEXTUS* the *Vth.* and *CLEMENT* the *VIIIth* there are about **2000**

THE APOCRYPHA CANONIZED BY PAPISTS. 227

different Readings. [See a Work entitled ' **BELLUM PAPALE, sive Concordia Discors SIXTI QUINTI, et CLEMENTIS OCTAVI circa Hieronymianam Editionem.** Auctore Thoma James Novi Collegii in Alma Academia Oxoniensi socio, et utriusque Academiæ in Artibus Magistro. Londini, 1678.]

The *Books* called **APOCRYPHA**, (although they pertain to the *History of the Jewish wars*, &c. &c., and have many things excellent in them,) have *never been found in the HEBREW LANGUAGE*, but *only in the GREEK*, and *some of them only in LATIN* : they were *never received by the Jews themselves into the CANON of HOLY WRIT*; and are acknowledged by them to be **APOCRYPHAL**; yet they are *now fully admitted among the CANONICAL Books of the OLD TESTAMENT* by the **LATIN apostate CHURCH of ROME**, upon *no better authority than that of the POPE and his pretended infallible Councils*. In this point then the ROMANISTS have *outstripped the Jews in HERESY* by rendering *those Books CANONICAL under the CHRISTIAN*, which were *always accounted APOCRYPHAL under the MOSAICAL DISPENSATION*.

It will be clearly seen from what has been said by *St. John* in the *Book of Revelations* (Chap. xiii. 11th and 18th verses.) compared with *historical Evidence* of the clearest nature, that the *Apostle* has not led us *vaguely to seek for the mystical NAME of the MAN*, whose *Number* is 666, either *among the JEWS, GREEKS, or MOHAMMEDANS*; because, there is *not a sufficiency of Sovereign ECCLESIASTICAL IDENTITY* in any *one* of them with reference to the

Crowned Heads of Europe, and t, locality of his their Dominions, who will not, or the extreme the Liege Sovereign Pontiff. The second or Papal which extends over the C, the first or Pagan nouncing all such as F; ; who, though he was posed; Excommunicat EARTH; " that is, from a and themselves bur was nevertheless to " exercise the " HOLY INQR OF the FIRST BEAST: " that is,

It is well kn' and Dominion, accompanied with Translation granny towards all Christians, even sur- Reign of P Predecessors, the Pagan Roman Em- by God who were unquestionably the First Beast. receir Ver. 1—11.) Therefore, till we have decidedly some matchless Ecclesiastical MAN, whose universally acknowledged character is answerable to the whole portraiture drawn of Him by St. Paul and St. John, it will be useless to attempt to determine the Appellative Name of the Numbered Beast. But as Ecclesiastical Rome has¹ " Lorded it over God's heritage" for upwards of twelve centuries past, in the most astounding manner in the face and defiance of all Europe, contrary to the commands of Christ, and the Apostolic Injunction of St. Peter, whose veritable Successor the Pope professes to be, though it is manifest enough, by such usurpation, that He is the Successor of SIMON MAGUS; and the words of Christ are made void, who said to his own Disciples,² " My kingdom is not of this world;" " now is my Kingdom not from hence." The Pope has thus set up an Earthly Kingdom at ROME, and

¹ 1 Peter v. 3.

² John xviii. 36.

of¹ feeding Christ's Sheep and Lambs, was the *special and last charge given to St. Peter,* with his ² ‘*Dragon Mouth,’ has devoured and Lambs by horrible Tortures of his Inquisition;*” by his *Crusades against Saracens and Albigenses:* his bloody *Massacres* the *Protestants* in the *Netherlands* by the command of the *Duke of Alva;* the *Papal Massacres in France, England, Germany and Ireland:* his *persecution of the Huguenots:* his attempted *invasion of England* by the *Spanish Armada:* the *Gunpowder Plot,* with a thousand untold horrors too awful to relate, and therefore it was that *St. John* said: ³ “I saw the *woman drunken with the blood of the Saints,* and with the *blood of the Martyrs of Jesus,*” &c.

If *Rome Pagan* has slain her thousands of *Martyrs*, *Rome Papal* has slain her *tens of thousands and hundreds of thousands.* The *Inquisition* has *destroyed* about *three Millions.* *St. John* expressed no astonishment at the *persecutions of the first Roman Beast*, because it was *Pagan*; but when he beheld the “*scarlet coloured Beast*,” who is the *Beast with two Horns*, “*like a Lamb;*” and a *professed Ecclesiastical Power persecuting the Church of Christ*, it is said that the *Apostle* “*wondered with great admiration.* And the *Angel* said unto him, *Wherefore didst thou Marvel? I will tell thee the Mystery of the Woman.*” “*Here is the mind which hath wisdom. The Seven Heads*

¹ John xxi. 15—17.

² Rev. xiii. 11.

³ Rev. xvii. 6.

are seven Mountains on which the woman sitteth :" which have been proved to denote ROME.

Although Mr. Faber and others have exerted all their talents to establish such words as *Annoyans*, &c., and to subvert the orthography of *Irenæus* in his twofold use of the *Diphthong*, or broad *ee* or *ɛ*, they have nevertheless failed in both attempts. Thus the *Appellative Name Λατεῖνος* stands forth pre-eminent to our view, for it is answerable in every way to the "MARK," the "NAME," the "NUMBER," the CHARACTER, the LANGUAGE, the SEAT and the ECCLESIASTICAL KINGDOM of the "MAN," who is the *Sovereign Hierarch of Rome*, and (by *self-assumption*) of the WORLD. The history of all this may be found to range within the SEE or CITY of modern PAPAL ROME, or MYSTIC BABYLON, where indeed this *Sovereign Ecclesiastical Latin Pontifical MAN*, has most imperiously seated himself in the *superb Basilique*, or "Temple of God" at *Rome*, called after the *Name of St. Peter*; there shewing himself to all the Potentates of Europe that *He sits a King confessed . . . a Divinity . . . a God . . .* as St. Paul characterizes his *Exaltation*, and that in a vast variety of ways by requiring from all his subjects, whether *high or low, rich or poor, learned or unlearned*; the most servile homage and genuflexion,¹ even from *Emperors, Kings, Princes, Nobles, &c. &c.*, as members of his Latin Church ! We have only to revert to such instances as those of HENRY the IV. of *France . . . KING JOHN of England . . .*

¹ See 'the Buckler of the Faith, by Peter Du Moulin,' p. 542 to 544.

and the *Emperor Henry* the VIth, whose Crown *Pope Celestine* with his *foot* spurned from off his head, to shew that it was in his power to take the Empire from him, and to pull off his crown, &c. Also, their *Eminences*, the *Cardinals*, and all others under his *Ecclesiastical authority*, profoundly bend and *Kiss the Foot* of this Papal *Idolatrous Latin Man* ; and then, as if the Godhead were in him, this wicked ‘*Pontifex Maximus*’ pretends to have absolute power to forgive sins, which, agreeably to His *assumed Infallibility* and *Universal Episcopal Authority*, he exercises with a high and mighty hand by the sale of plenary *Indulgences* all over the world to *Individuals* whom he *never saw*, nor *is ever likely to see*. Whereas, *St. Peter*, the true Apostle of *Christ*, would not allow his foot to be kissed, nor his body worshipped by *Cornelius*, the centurion, who when he met *Peter*,¹ “fell down at his feet, and worshipped him. But Peter took him up, saying, ‘Stand up; I myself also am a Man.’” So the *Angel refused to be worshipped by St. John*, to whom he had just delivered the *Book of the Revelation of Jesus Christ*.² “And I, John, saw these things and heard them; and when I had heard and seen, I fell down to worship before the feet of the Angel which shewed me these things. Then said he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren, the prophets, and of them which keep the sayings of this Book: WORSHIP GOD:” from which words we may conclude that the *Pope* is

¹ Acts x. 25, 26.² Rev. xxii. 8, 9; xix. 10.

neither the true follower, nor exemplar, nor successor of St. Peter or St. John, because he has assumed to himself the Right of divine worship, which Peter refused from Cornelius, and the Angel from St. John.

As Christ never entrusted any *One* of the *Twelve Apostles* with *more power* than another as to the *forgiveness of Sins*; so *neither did he set apart St. Peter*, (the Pope's pretended Predecessor,) to *that special office*: nor did He *choose him* as the *Chief of the Apostles*. This may be inferred from the following words:¹—“*And the Apostles who were at JERUSALEM*” (not ROME) “*hearing that SAMARIA had received the Word of God, SENT to them PETER and JOHN.*” Here then we perceive that the *Apostles collectively* had *power to send* both *Peter and John* from *Jerusalem* to *Samaria* to those converts who “*had received the Word of God,*” and from the *obedience of Peter* we know that *he was no Pope*; because he would in that case have *sent other Apostles* from *Jerusalem*; and would have *continued in that City himself* as the *Chief Apostle*. Besides, *Peter* has most *solemnly condemned* what the Popes have *openly allowed*, viz. the unbounded sale of Indulgences as the supposed pardon and absolution of men's sins. For it was *Simon Peter* who said to *Simon the Magician*, and dealer in *sorcery and witchcraft*.² “*Thy money perish with thee, because thou hast THOUGHT that the GIFT of God may be purchased with money.*” Now what is the “*forgiveness of*

¹ Acts viii. 14.

² Acts viii. 20.

sins" but the "*gift of God*" through Jesus Christ? as well as the other *gift of the Holy Ghost*? Are they not *both of them mentioned together* in these *words of St. Peter*? ¹ "Then Peter and the other Apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to **GIVE** *repentance* to Israel, and *forgiveness of sins*. And we are *his witnesses* of these things; and so also is the *Holy Ghost*, whom *God hath GIVEN to them that obey him.*" Numerous other Texts might be adduced to the same purpose.

Wherefore, we may rest assured that if *Simon the magician* was *so greatly condemned* by *St. Peter* for the expression alone of the *THOUGHT* which was *in his heart* of *purchasing the GIFT of God with money*, that the Apostle declared he had "*neither part nor lot in this Matter*;" with how much heavier condemnation would the same Apostle have pronounced an irrevocable Sentence on the Popes, the *pretended Vicars of Christ*, for their infamy in *selling Indulgences* and the *pardon of men's sins by wholesale*, at a *Market-price*, *over all the world*, whereby he *maketh Merchandise of men's souls* and they are cast into Perdition? Is not the *Appellative of the Pope*, therefore, rightly signified by the "*Man of Sin*," "*the Son of Perdition*," "*the Mystery of Iniquity*," "*the Wicked One?*" But

¹ Acts v. 29—32.

we notice that it was for the exercise of the *Divine Right* in the *forgiveness of sins* that *Christ* was *stoned* and *afterwards put to Death* by the *Jews*, for they said, “ How doth *this Man* thus speak *blasphemies* : who can forgive sins but God only ? ” And if the *Jews* considered it *Blasphemy* in “ the *Man Christ Jesus*,” who, as the “ *Son of Man* ” had “ *power on Earth to forgive sins* ; ” and evidenced his *High and Divine Commission* by a *public exhibition* of his *Miracles* in *attestation of the Truths which he taught*, what shall we say to this vile *Papal Impostor*, this *Antichrist*, this *Man of Sin*, this *Son of Perdition*, this *Mystery of Iniquity* ? Shall we not say, without hesitation, that this *Latin Papal Roman Man* speaketh **BLASPHEMIES** ? Yea, verily, we fear not to charge upon the *Pope* and the *conclave of his Latin Cardinals confederate*, with the whole *College of Jesuits*, the *blood of Saints and Martyrs for Jesus' sake*, whose *blood crieth from the ground* for that vengeance which will shortly be awarded to this ¹“ *Man of Sin*,” “ whom the *Lord shall consume with the Spirit of his mouth*, and shall *destroy with the brightness of his coming*. ”

¹ 2 Thess. ii. 3, 8.

CHAPTER XVIII.

ROMANISM SUMMARILY CONFRONTED WITH HOLY SCRIPTURE.

It was a common saying of old, ‘*Ubi Imperator, ibi Roma*,’ ‘*Where the Emperor is, there is Rome*;’ and can we not with *equal propriety* say at *this time*, ‘*Ubi Papa, ibi Roma?*’ ‘*Where the Pope is, there is Rome?*’ Yes, indeed; for nothing can be clearer than that the *Proper and Appellative Name* Λατήνος most fully unfolds the whole secret of the Mystical Enigmatical Number χξς’, or 666, and brings us into acquaintance with the ¹ “*wisdom*” and “*understanding*” of which *St. John* speaks, and of which we have been in search. To this we have now attained in the most satisfactory and unequivocal manner, insomuch that it may be truly affirmed that there is *none other Name of a MAN* so suitably descriptive of, and *Identical with*, the *Roman Sovereign Pontiff*, who *Latinizes* in every *Ecclesiastical*

¹ Rev. xiii. 18.

Matter. Moreover, if the *adjective Roman* be subtracted from that of *Catholic*, we might be in some little difficulty about the manner of appropriating the *Latin Name* to the *Roman Sovereign Pontiff*, because the *term Catholic* would apply to the *Universal Church of Christ* upon Earth, wheresoever dispersed, the *term Catholic* being a *universal Term*; but by the *retention* of the *adjunct ‘ROMAN’* (as the *Papists themselves have acted by reviving the use of the old Latin Tongue,*) we have *thereby* both the *identity* and *limit* of this *Roman, Latin, Italian, or Mystic Babylonish Church*. Doubtless she herself has given us *her own proper and ‘approved Appellations* in these words, ‘*Sacra ROMANA Ecclesia*,’ and ‘*Sanctum ROMANUM Imperium*,’ and, therefore, as she has styled herself by the Titles of the ‘*Holy ROMAN Church*,’ and the *Holy ROMAN Empire*, (which is ‘*Imperium in Imperio*,) and that the *Latin vulgate* is the *canonized Mother Tongue* of the aforesaid *Roman Church*, so the *Appellative Name Λατένιος*, Lateinos, is engraved upon her Battlements, and the Hebrew word רומיִת, Romiith, which likewise contains the Number 666, confirms the *signature*, which *cannot* be obliterated by all the *sophistry* of the whole *Order of Jesuits*, or the *thunders of the Vatican* itself.

Having fully established the *orthography of Irenæus* concerning the *Diphthong ii* or *ɿ*, and shown the strict propriety of *retaining the Name Λατένιος* in preference to *all Indefinite and inappropriate Titles, Sentences, or Names of Men*, I must now leave the

subject to the calm and impartial consideration of my Readers, as to whether *any other NAME* has been *conjectured*, or can be found equally appropriate to the *terms of the Prophecy*. And I fear not the Result, with reference to this “STRONG-HOLD” against *Romanism*, the *wisdom* and *understanding* of which *St. John* speaks, being to find the *Name of a Man*, producing by the *individual LETTERS of the Name*, the *true Number* 666: as also his *descriptive* “*MARK*,” all of which harmonize in the *Name LATEINOS*, and, therefore, to set aside the *Proper, descriptive, and Appellative Name Λατεῖνος*, as the *Rev. Mr. Faber, Dr. Adam Clarke, &c.*, have done, by rejecting the Orthography and Testimony of Father *Irenæus*, and as *Professor Lee* has done by insinuating an *uncertainty* concerning the *authenticity both of the Number*, and the *verse* which *contains the Number χξς'*; and *Dean Woodhouse*, by the *Mode of Calculation*, would be (what the *Sailors* would say,) *to let go the Sheet Anchor*, and thereby to incur certain *Shipwreck*.

What further doubt then can we have upon the subject of the *NAME* in Question? when the *Papists themselves* have literally *adopted the Epithet ROMAN*, both for their *CHURCH* and Empire, and have *Canonized the LATIN* as the *MOTHER TONGUE* of their *ITALIAN, ROMAN, or LATIN CHURCH*, whereby the *POPE* has *established the use of the ROMAN and LATIN as his self-approved MARKS of Distinction?* Wherefore let *נַרְמָוֹן* and *Λατεῖνος* divide the spoil between them!!

Let us therefore proceed summarily to suggest the following queries:

I. Why is it that the *Kingdom of modern Rome* is designated by the *Papists*, at this very hour, ‘*Sanctum ROMANUM Imperium*,’ ‘*The Holy ROMAN Empire*;’ if the *Sovereign Pontifical EMPIRE* be not **AT ROME**?

II. Why is the *Church of Rome* denominated by the *Papists* themselves, ‘*Sacra ROMANA Ecclesia*,’ ‘*The Holy ROMAN Church*;’ if *that Church* be not the **ROMAN CHURCH** to all intents and purposes?

III. Why does the *Pope of Rome*, as a *professed Christian Bishop*, adopt the *Pagan Imperial Title* of “**PONTIFEX MAXIMUS**,” upon his **TRIPLE CROWN or TIARA**, if it be not with the intent of *identifying himself* with the *old Pagan HIGH PRIESTHOOD OF JUPITER*, which office and *Title* were *commonly held* by the *Roman Emperors*?

IV. Why has the *Latin Vulgate Translation* of the *Holy Scriptures* been substituted and *canonized* by the Papal ‘*COUNCIL OF TRENTO*,’ instead of the *HEBREW and GREEK Originals*; if it be not intended by the said *Papal Council*, that the *Church of Rome* should, after the most mature Deliberations, be considered as a **LATIN CHURCH**?

V. Why is it that the *Pope of Rome*, as the *professed VICAR and HEAD of Christ's Church upon Earth*, **RENOUNCES** both his **BAPTISMAL and SURNAME**, and *assumes* (upon ascending the *Pontifical Throne*) some *fictitious Title of Eminence*, such as

LEO the Xth. SEXTUS the Vth. INNOCENT the XIIIth. CLEMENT the VIIth. PIUS the VIIth. &c. if the *character of the POPEDOM* be not DIFFERENT from ALL OTHER *Kingdoms upon Earth*, and if it be not in *direct imitation of the LATIN Imperial Titles* on the *one hand*, and of the *LATIN*, ‘*Pontifex Maximus*,’ *on the other*?

It follows surely, as a matter of course, that, as the adopted *Appellative Name* of the *Italian Sovereign Pontifical Empire* is ROMAN, ‘*Sanctum Romanum Imperium*;’ and the adopted *Appellative Name* of the *ITALIAN CHURCH* is ROMAN, ‘*Sacra Romana Ecclesia*;’ and that the *canonized Language* of the *Italian Church*; her *Masses, Prayers, Hymns, Litanies, Canons, Decretals, Bulls, Councils, Edicts, Holy Scriptures*, are all in *LATIN*; and the *self-appropriated Title* of her *HIGH PRIEST* is *LATIN*, (viz. ‘*PONTIFEX MAXIMUS*,’) so the *Pope* as the *visible and acknowledged HEAD* (by *all the monarchs of Europe*) of the ‘*Holy Roman Empire*,’ and *Holy Roman or Latin Church*—(for ROMAN and *LATIN* are *herein used as Papal synonyms*, the *former* being used to denote the *Kingdom* of the *Pope*, the *latter* exhibiting the *Language or Speech of his Church*,) is a ROMAN and *LATIN HEAD*, and consequently, that his *Appellative imprinted NAME* must *correspond* with the *Proper Name* of his *Kingdom*, and the *Living Language of his Church*; with his *Pagan Latin Title* affixed to his *TRIPLE CROWN*, as the *Mysterious “MARK” of his Sovereignty*, *all of which may be comprehended in these*

two following Appellatives, both of which contain the sacred Number 666.

רֹמֵם and Λατεῖνος.

רֹמֵם, ROMIITH, ROMANA, and Λατεῖνος, LATEINOS,
LATEINUS.

It is a most remarkable circumstance, which may here be noticed that there *is not a single example* to be found in the entire of the *Old Testament Scriptures* (except in the corrupt period of the Maccabees), relative to the *Jewish Dispensation* of a *conjunction* of the **HIGH PRIESTHOOD** with the **KINGLY GOVERNMENT**, *similar* to that of the **SOVEREIGN PONTIFF** of **ROME**: for in the *Primitive Ages* of the **CHURCH of GOD**, (under the *Law*,) JEHOVAH himself was the **KING of ISRAEL**, MOSES was the deputed **Law-giver**, and AARON was the **High Priest**. In later times, SAUL was the **King of Israel**, and SAMUEL the *anointed Prophet*; afterwards DAVID was the **King**, and ABIATHAR the **High Priest**; and in the *time of CHRIST*, HEROD was the **King**, and CAIAPHAS was the **High Priest**: and then, ¹“**CHRIST the END of the LAW**” . . . ²“**The Law and the Prophets were until JOHN the Baptist**. So that *through the whole* of the *Mosaic dispensation*, and the *Aaronic or Levitical High Priesthood*, we read not of any *one man* among the *Jews* who was legally anointed to be **King and High Priest** at the same moment. Moreover, *Christ* has not made mention of the

¹ Rom. x. 4.

² Luke xvi. 16.

continuance of the High Priesthood under the Gospel Dispensation, but the very contrary ; which we infer from his reproof of his Disciples, who disputed respecting *supremacy*. ¹ “ And he came to Caper-naum ; and being in the house, he asked them, What was it that ye *disputed* among yourselves by the way ? But they *held their peace* ; for by the way they had disputed among themselves, WHO *should be the GREATEST*. And he sat down, and called the TWELVE, and saith unto THEM, IF ANY MAN desire to be FIRST, THE SAME shall be LAST of ALL and SERVANT of ALL.” Now we know that ST. PETER was ONE of the TWELVE, and, from the words of Christ it is evident, that, as the *office* of the High Priesthood merged in the *spiritual* and *eternal* Priesthood of MESSIAS ; so there is equal reason to believe that it was totally inconsistent with the *spiritual doctrine of Christ* to establish an EARTHLY KINGDOM, according to his own declaration to PILATE, ² “ My KINGDOM is not of this world ; ” and his conduct was in accordance with this declaration, for although he was “ Born KING of the JEWS,” yet ³ “ when Jesus perceived that they would come and *take him by force*, to “ make him a KING, he departed again into a mountain himself alone : ” nevertheless, the POPE, as the *pretended* VICAR of Jesus Christ, is the *literal* KING of the Territories of ROME, and the ‘ PONTIFEX MAXIMUS ’ of the whole world. But by what means did the Pope of

¹ Mark ix. 33—35. Luke ix. 46; xxii. 24—26. Matt. xxiii. 11.

² John xviii. 36.

³ John vi. 15.

Rome become possessed of his *Earthly Kingdom*? Even by the *agency* and *instrumentality* of SATAN, “*the god of this world*,” as St. John informs us—
¹ “And the DRAGON gave him his Power, and his Seat, and great Authority.” But if it be objected that this *Power, Seat, and great Authority* was given to the ‘*First (Roman) Beast*,’ we prove that it was *likewise given* to the ‘*Second (Ecclesiastical Roman) Beast*,’ of whom it is written, that
² “He exerciseth ALL THE POWER of the FIRST Beast;” for ³ “HIS COMING is after the working of SATAN, with ALL POWER,” &c.: and it is an *historical Fact* that the *seat* of the *SECOND Beast* is the *same* as that of the *FIRST*, viz. ROME, and it is specially said of the *Second or Lamb-horned Beast* of the EARTH, that ⁴ “he SPOKE as a DRAGON;” all of which corresponds with the *imperious character* of the *Sovereign Roman Pontiff*, as has been demonstrated in a variety of particulars throughout this work, in reference to his *dragon-like persecutions* of the *Saints*. And what can establish the *character* of the *Pope* as *ANTICHRIST* so strongly as his *real Assumption* of the *TRIPLE CROWN with the EPISCOPAL MITRE*? in doing which he has manifested to *all the Earth*, that the *origin of his Kingdom* is ⁵ “of the EARTH EARTHLY,” (as St. John predicted concerning it, ⁶ “And I beheld another Beast coming up out of the EARTH,”) and *not Christian*: moreover, his impudent *Transition*

¹ Rev. xiii. 2.

² Rev. xiii. 12.

³ 2 Thess. ii. 9.

⁴ Rev. xiii. 11.

⁵ John iii. 31.

⁶ Rev. xiii. 11.

from the *lowest Christian Title* of ‘*Servus Servorum Dei—Servant of the Servants of God*,’ to those of the *highest grade*, as, first, ‘*Vicarius Salvatoris nostri Jesus Christi in Terra*;’ then, the *Pagan Title* of ‘*PONTIFEX OPTIMUS MAXIMUS*;’ then, *Universal Bishop, or Bishop of the World*, ‘*EPISCOPUS ORBIS*;’ and ‘*Eminentissimus et Reverendissimus Pater ac Dominus*;’ then a *Deputy-God* upon *EARTH*, as *PAUL* the *Vth.* styled himself, ‘*VICE-DEO super TERRAM*;’ then, ‘*Father of Princes and Kings, RULER OF THE WORLD*’ (that is, the ‘*Holy Roman Empire*,’) *Pater Principum et Regum, Rector Orbis*;’ and not satisfied with all these Titles of *superlative distinction*, he must have an *Attribute peculiar to God*; *Most Holy Father*; ‘*Sanctissime Pater*:’ all which arrogance manifests that *HE* is the “*MAN of Sin*,” the “*SON of Perdition*”, who “*sitteth in the Temple of God*, shewing himself that *He is God*,” “*even Him*, whose coming is after the working of *Satan*, with all Power, and signs and lying wonders;” and who is so infatuated with his *IDOLATRY* that he “*forgetteth what manner of MAN he is*;” but *HE* is verily a *LATIN*, as appears by his adopted *LATIN Language*, as *HE* is also a *ROMAN* by *Election*. Yea, so great a veneration hath this *compound ROMAN and LATIN MAN* for the *Holy Scriptures*, that, (by the edict of his *Council of Trent*, &c.) he has locked them up in the *Latin Tongue* of old *Pagan Rome*, and deposited them, together with the ‘*Power of the Keys*’ of *St. Peter*, in the *Ark of the Roman and*

Latin Covenant, between himself and his Latin Cardinals. What an uncommon respect, this MAN, this PONTIFEX MAXIMUS, has for the *Memory of LATINUS* the *ancient Founder of LATIUM* and the *LATIN KINGDOM*; so much so, that he has made *choice* of that *particular COUNTRY* for his *POPEDOM*, and the *Language* for his *CHURCH*. And there can be no better proof of his *reverence for ANTIQUITY*, than his *predilection* of the *LATIN Vulgate*, *ABOVE* the *HEBREW and GREEK Originals*, or, the *vernacular tongue of ITALY*, which is *ITALIAN*.

There is another most remarkable fact illustrative of the conduct and character of the ROMAN or *LATIN Pontifex Maximus*, and that is, that the *Popes* at their *election* and *coronation*, not only assume to themselves *particular TITLES of distinction*, such as have been referred to already; or such as are customary, as *Leo Xth.* *INNOCENT XIIIth.* but that they *relinquish entirely* their *own Proper Names*, both *BAPTISMAL* and *SURNAMES*: so that *nothing* of their *Baptismal or Family Names* remains to them: for example, a *Cardinal* whose *Name* before time was called *Hippolitus Aldobrandinus* is created *Pope* by the *fictitious title* of *CLEMENT the VIIIth.* So that to be *created a Pope*, his *Baptismal and Surname* must *BOTH be renounced*. This is a pretty example of the *Baptismal Covenant*, in the *pretended HEAD* of the *CHRISTIAN CHURCH*,—the *MAN* who calls himself the *Vicar of Jesus Christ upon Earth*, and the *veritable Successor of St. Peter*. It is well known that all the *Emperors, Kings and Princes*.

who have been, or are *Members of the Latin Church of Rome* have universally retained their *Baptismal Names*; but the *POPES*, who have exalted themselves above the *Imperial Dignity*, must be different from all Mankind in this Particular? Did the *Jewish High Priests*, under the Law, change their own *Proper Names* from *AARON* to *CLEMENT* Ist.; from *ABIATHAR* to *INNOCENT* IIInd., or from *CAIAPHAS* to *LEO* the IIIrd, or did the *Apostle PETER* originate this ANONYMOUS Custom for the *POPES of ROME*? Alas! how can we account for such *Magic*, such *Mystery*, such *Sophistry*, such *Jesuitry*, such *Art*, such *Deception* in the pretended *VICAR of JESUS CHRIST*? What *Apostolic precept*, what *Scriptural example* can be shown, why the *CHIEF APOSTLE of CHRIST* should become a *NAMELESS*, an *ANONYMOUS MAN*? Surely there is hardly any thing which the *Pope* says or does, but it is entirely *contrary to all Scripture precedent*, and connected with the deepest *MYSTERY*, which indeed is an *Appellative* that is allotted to, and well bestowed by *St. Paul* and *St. John* on this *Mystic Character*, viz: "The *MYSTERY of INIQUITY*;" "The *MYSTERY BABYLON*," &c.; "The *MYSTERY of the WOMAN*." Wherefore, to style *Hippolitus Aldobrandinus* by the *Title* of *CLEMENT* the VIIIth., is all the same as if he had been created Pope by the *highly significant Title* of *Hocus-Pocus* the VIIIth.; but of course the *Pope*, (and his *Infallible Counsellors*,) cannot ERR in such a *trivial matter* as that of *renouncing his Baptismal Name*!

To prevent all possible palliations which might

be grounded by *Papists* on the substitution of the *Name of Simon* for that of *Peter*, and of *Saul* for that of *Paul*, as a scriptural sanction for the *Popes* doing the *same thing*, it may be observed, upon the clearest Testimony of *Holy Inspiration* that the Names of *SIMON* and *SAUL* were not relinquished, **ESPECIALLY** that of *SIMON*, (the Pope's pretended Predecessor,) and that neither *Peter* nor *Paul* ever assumed *feigned Names* or *Titles*, which are only befitting *Impostors*. St. *PETER* thus commences his *Second Epistle*.¹ “*SIMON PETER, a Servant, and an Apostle of Jesus Christ,*” and it is certain that *PETER* had reached the *climax of his Apostleship* when he *wrote this Epistle*, for he alludes to his expectation of Death in a short time, in these words: ²“*Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.* Moreover, I will endeavour that ye may be able *after my decease* to have these things always in remembrance:” And St. *Paul* was called to the work of the Ministry under the *Name of SAUL*, by the immediate *Agency of the Holy Spirit*, and was “*filled with the Holy Ghost,*” when he wrought the *Miracle of blindness* on *Elymas*, the Sorcerer, as we thus read.³ “*The Holy Ghost said, separate me Barnabas and SAUL for the work whereunto I have called them.*” “*So they, being sent forth by the Holy Ghost, departed unto Seleucia,*” &c. Then *SAUL*, (who also is called *PAUL*,) *filled with the Holy Ghost*, set his eyes on him, (viz. *Elymas*.)

¹ 2 Peter i. 1.² Ibid. xiv. 15.³ Acts xiii. 2—4, 9—11.

" And said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ? And now, behold, the hand of the Lord is upon thee, and thou shalt be *blind*, not seeing the sun for a season." As the *Holy Spirit* has attested these things concerning PETER and PAUL so the *Popes* have not imitated the Apostles but *Osporco*, (the interpretation of which Name is, *Pigmouth*) who, on account of his *low origin*, changed his name to *Sergius*. It is well worthy of observation, that, although the *Popes* make so much ado about the NAME of PETER, and that almost every Pope assumes some new Title, not ONE of them has ever assumed the NAME of SIMON or PETER, as may be seen in the *Chronological Table* of the Succession of *Popes* set forth by ¹ PETAVIUS the Jesuit : although the Names of *Paul* and *John* are not unfrequent.

However, the *Proper* and *Appellative Name* Λατένιος is virtually written upon the *Papal Kingdom*, which will very shortly be taken from this *LATIN* and *ROMAN Usurper* and *Autocrat*, because the " Thousand Two Hundred and Threescore Days" of Years have expired, and because the *Ten Kings* or *Kingdoms* of the *LATIN* or *ROMAN EARTH*, who, for the Time allotted by God, had " ONE MIND," and gave their power and strength unto this *Beast*, are to take it away as soon as " the words of God shall be

¹ Petavii Rat. Temp. Tom. II. p. 129, usque 152. Edit. Parisiis. 1703.

fulfilled," as we read. ¹ "The TEN HORNS which thou sawest are TEN KINGS, which have received NO KINGDOM AS YET; but RECEIVE POWER as Kings one Hour with the Beast. THESE have ONE MIND, and shall GIVE THEIR POWER and STRENGTH unto the BEAST" . . . ² "And the TEN HORNS which thou sawest upon the Beast, THESE shall HATE *the WHORE*, and shall make Her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to FULFIL HIS WILL, and to AGREE, and GIVE THEIR KINGDOM unto the BEAST, UNTIL the WORDS OF GOD shall be FULFILLED." Furthermore, If *God spared not* the NATURAL BRANCHES of his ancient *Church*, the JEWS! nor the MAGNIFICENT TEMPLE of JERUSALEM; (which was called "*The Joy of the whole Earth,*" which was the Seat of the Holy Prophets of God, and of the Inspired Apostles of Jesus Christ: was the *very* Temple to which Christ came, and where he wrought many of his mighty works, and preached the Gospel, the CITY and TEMPLE over which he wept; and where he suffered Death upon the Cross;) much less will he spare thee, O ROME, or have respect to thy MAGNIFICENT BASILIQUE; or thy Roman, thy Latin, thy Babylonish Pontiff.

We further notice that as there is *no parallel in Holy Writ* between the *High Priesthood* of Aaron and that of the *Papal Roman*, "*Pontifex Maximus*," with regard to the *conjunction of the Monarchy with the High Priesthood*; so neither is there any

¹ Rev. xvii. 12, 13.

² Ibid 16.

parallel between retaining the Proper Names of the Jewish High Priests, and renouncing the Papal Proper Names for fictitious Titles of ANONYMOUS signification. And here perhaps, I may without any improper digression remark that there is no parallel in the *conduct* and *decretals* of the *Papacy* with reference to the *Institution of Marriage*; for *among the JEWS, the HIGH PRIEST was always permitted to marry.* St. PETER, the *Pope's boasted predecessor*, was a *married man*; for, as we read in the Gospels,¹ “Jesus entered into the House of Peter's wife's mother, who lay sick of a fever.” *St. Peter, therefore, was evidently no Pope.* Moreover, St. Paul tells us that² “marriage is honorable in ALL,” &c. And again: “that,³ “If a man desire the office of a Bishop, he desireth a good work. A Bishop, therefore, must be blameless, the HUSBAND of one wife.” Of Deacons he observes, “Let the Deacons be the HUSBANDS of one wife,” and had St. Peter ‘forbidden Marriage’ to the Disciples, and commanded believers in Christ to abstain from Meats, he would have “Departed from the Faith,” for⁴ “THE SPIRIT SPEAKETH EXPRESSLY, that in the latter Times some shall depart from the Faith, giving heed to seducing spirits and Doctrines of Devils: speaking lies in hypocrisy; having their conscience seared with a hot Iron: Forbidding to MARRY, and commanding to abstain from MEATS, which God hath created to be received with thanksgiving of them

¹ Matt. viii. 14. Mark i. 30. Luke iv. 38.

² Heb. xiii. 4.

³ 1 Tim. iii. 2.

⁴ Ibid. 12.

⁵ 1 Tim. iv. 1—3.

which believe and know the Truth." And did not our Lord himself with an Emphasis, that appears to be almost prophetic of the **LATIN heresy**, declare "**MEATS defile not the Body ?**" Nor can any thing be clearer than that "*the Spirit speaks expressly,*" by the instrumentality of St. Paul, that "**some** should *depart from the Faith,*" and that the *Evidence of such Departure from the Faith* would be signalized by "*Forbidding to MARRY, and commanding to abstain from MEATS :*" for which *Two Interdicts* the **LATIN CHURCH of ROME** is notorious in the Page of *Ecclesiastical History*, and, therefore, we conclude, that, as there is *Apostolic Authority* for "*Bishops*" and "*Deacons*" to *Marry*: and that *all Believers in Christ* who *know the Truth* are permitted to *Eat MEATS at their own option*: ¹ "for every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and Prayer:" so also it is manifest that the *Latin Church of Rome* is *denounced by St. Paul*, in the *express words of the Holy Spirit*, as being "*seared with a hot iron*" for Her "*departure from the Faith, in the latter Times*" of which departure she is proved guilty by *such a Prohibition*. As, then, we have the express authority of Christ and his Apostles for **MARRIAGE** in **ALL**, and the *unrestricted use of MEATS*; so have we the *Holy Spirit's express CONDEMNATION* of **THOSE who forbid the same**: *such are the POPE and his COUNCILS.* How can the *Church of Rome* clear

¹ 1 Tim. iv. 3—5.

Herself from this *charge of Apostacy?* Who will have the impudence and inconsistency to contradict the *Fact?* Perhaps a *MAN* who has *publicly* and *officially renounced his own Baptismal and Family Name* to take a *Hocus-pocus Title* (such as *LEO X.* *GREGORY XVI.*) for no better Reason than to become the *Pope of Rome*, may have such effrontery; for *HE* who has *forbidden Marriage to the whole Body of his Clergy*, and *commanded Believers in Christ to abstain from Meats on every Friday and Saturday throughout the year*, (besides *Lent* and *numerous other Fast-days*,) contrary to the *EXPRESS WORDS* of the *HOLY SPIRIT*, would, in the words of *St. Paul*, “*speak Lies in Hypocrisy;*” by endeavouring to establish a belief, that *HE* has the *most unlimited and independent Power* to act so without the *Sanction of the Holy Scriptures, or any Apostolical Voucher or Precedent.* It is particularly mentioned by *St. Paul* that this species of Departure from the Christian Faith; (i. e. Forbidding to Marry, and commanding to abstain from Meats,) would be associated with “*speaking lies in hypocrisy*” and “*lying wonders*” which have been verified to the Letter; for when the Pope calls himself the ‘*Vicar of Jesus Christ upon Earth*,’ and ‘*Servant of the Servants of God*,’ we know that it is *Hypocrisy*, and that *He* is a *Liar*; because his *TRIPLE CROWN* sheweth that He pretends to be *King of all Earthly Kings*, and the *Lord of all Earthly Lords*, and his followers call him *Our Lord God the Pope*: and because his *general speech* is that of the *DRAGON*, as the *Holy*

Spirit declares, ¹ “*He spake as a Dragon,*” even though he wears the “*two Horns like a Lamb,*” the external semblance of an Ecclesiastical Dignitary.

Furthermore, because the *Pope* calls the *most horrible, devilish, and bloody Inquisition* by the *Title* of the “*HOLY INQUISITION,*” we know from the *Holy Scriptures* that it is nothing but a “*Lying Wonder,*” such as no *MAN*, who is not *himself*, the “*Son of Perdition,*” would either venture to utter or believe, and, therefore, when the *Pope* is called “*His Holiness,*” and “*Most Holy Father,*” and *his Church* “*The Holy Roman Church,*” and the *States of his Church,* “*The Holy Roman Empire,*” and when the common *Titles* which the *most furious Popes* have assumed are those of *PIUS, CLEMENT, INNOCENT, &c.* we fearlessly declare that it is nothing else than “*speaking Lies in Hypocrisy;*” for the *Lives of the Popes* in general, as set forth by *PLATINI, BOWER, and others,* are too well known to suffer us to suppose that *Papery* is any thing *less* than the “*MYSTERY OF INIQUITY.*” We prove likewise from *Holy Scripture* that the *Papal ‘PONTIFEX MAXIMUS,’ cannot be the Vicar of Jesus Christ,* because *he hath an EARTHLY KINGDOM*, and *Christ said most explicitly to his Disciples, “My kingdom is not of this world.”*

Such a *Temporal and Spiritual Kingdom* as the *Popedom*, such an *Imperium in Imperio*, is in open hostility to the public Peace and Happiness of

¹ Rev. xiii. 11.

Europe; even as ¹ *King Louis the XII.* (surnamed, *Le Père du Peuple*,) had formerly evinced to *Pope Julius II.* who, when he was thundered at by this Pope, overthrew Him and his Adherents in a *Battle* at *Ravenna*; and at *Pisa* assembled a *Council* against the Pope, causing CERTAIN CROWNS OF GOLD to be stamped with this superscription, “*PERDAM NOMEN BABYLONIS*,” “*I WILL DESTROY THE NAME OF BABYLON*:” thereby testifying to the whole world his firm *belief*, that, *Rome Papal* is the ² MYSTIC BABYLON of the *Revelations*. Here then is *King Louis XIIth*, ONE of the ³ “*TEN HORNS*” or KINGS of the *Papal Roman Earth*, purposing to *destroy the Name of Babylon*; first, by a defeat of the Pope and his Adherents in Battle; then, by calling a Council of the Nation to witness his Royal intentions *against the Pope and Popery*; and, then, finishing the whole matter by causing the impress of his intentions to be put on the *Gold Coin of the Realm*: and *Buonaparte* was evidently possessed with the *same belief*, when he *compelled Pope Pius VI.* to sign the *Renunciation of His TEMPORAL POWER*, which he did, beginning with these words:

¹ “In sequito degli ordini superiori si denuncia a tutte le persone dello stato Ecclesiastico di qualunque grado, e condizione, &c.

“ G. Della Porta, Tresoriere Generale.”

¹ See Peter Du Moulin's *Buckler of the Faith*. Second Edition, p. 543.

² Rev. xvii. 5.

³ Ibid. 12.

⁴ See Dupper's Journal. Sec. iv. p. 35, 36. London, 1799.

“ Yielding to the orders of our Superiors, we denounce all Persons of the ECCLESIASTICAL STATE, of whatever RANK or CONDITION, &c. &c.

“ G. Della Porta, Treasurer General.”

And when this Deed of Renunciation and Denunciation was signed, it was said that the Pope *undersigned* these words, “ Noi cediamo l'autorità nostra agl'ordini superiori. Pio Sesto.” We cede our Authority to force.—*Pius the Sixth.*”

Buonaparte then expelled *Pius Sextus* from *Rome*, and sent him to *Tuscany*, *Sienna*, and *Florence*, and ransacked the *Vatican*, with *every other Palace*, and *Church* in *Rome*, &c. ; and, on another occasion the *Emperor* brought *Pope Pius the VII.* a state Prisoner to *Fontainbleau*, and *asked him how he reconciled his TEMPORAL KINGDOM with the words of Christ*, ¹ “ *Mon Règne n'est pas de ce Monde,*” “ *My kingdom is not of this world.*” But there is only one Answer to this inquiry, which may be summed up in the *words of Christ* to his Servant St. *Peter*, whose Successors the *Popes* pretend to be, in reference to the *Ecclesiastical Office* and Dignity.

² “ *All they that take the Sword shall perish with the Sword:*”

But the *Popes of Rome* “ *take the Sword;*”

Therefore the *Popes of Rome* “ *shall perish with the Sword.*”

Richard Duppa's Journal of the most remarkable

¹ John xviii. 36.

² Matt. xxvi. 52. John xviii. 10, 11. compared with Rev. xiii. 10.

occurrences that took place in *Rome*, upon the *subversion of the Ecclesiastical Government*, in 1798, (second edition) will throw much light on this subject. The more than absurd infatuation of Pope *Pius VI.* is ridiculous in the extreme; for to prevent the downfall of his Earthly Kingdom, he issued an *Edict* for a *Procession* of the *most sacred Relics*, which were carried in a solemn manner through the streets of *Rome*. *Mr. Dupper* writes as follows—¹ ‘As the *interposition of miracles* in the *Catholic world* has always been a very powerful agent to promote the interest of the Church, so upon *this occasion*, they were not wanting to oppose the impending danger that so imminently threatened the destruction of *her Temporal Power*.’

‘The *Pictures of the Virgin Mary had opened their eyes in different Parts of the Town*, which, by favourable exposition, was supposed to be a *manifestation of her peculiar grace and favour to the Roman People*. This miracle, however futile or false it may seem to men of reflection, had so powerful an influence over the minds of the multitude, as to produce an enthusiasm little short of madness. The *constant processions, night and day, illuminations, Ave-Marias, and Litanies*, were attended with so much clamour and tumult, that it was thought prudent for the Missionaries to recommend to the people to abate their fervour, as *the Government* became fearful lest it might pass the limits of restraint, and riot succeed to the vehemence of devotion.’

¹ *Dupper's Journal*, sect. ii. p. 13—16.

' It was now, however, when *no Embassy from foreign Courts brought hope of assistance*, and THE STATE felt the near approach of its inevitable fall, that, as A LAST RESOURCE, *His Holiness* issued an *Edict* for a *solemn Procession* to be made of THREE of the *most sacred Relics of the Christian Church*. The first was a *Portrait of Jesus Christ*, called *il Santo Volto*, supposed to have been painted by *supernatural agency*. This picture was never shown to the people, or carried in procession, but at times of the greatest national calamity and distress. In the year 1709, it was exhibited, to avert the consequences of a dreadful earthquake; since which, till now, it had never been exposed to the public. The second was a celebrated *Portrait of the Virgin Mary*, of *Santa Maria* in Portico. And the third was the *chains with which St. Peter was fettered when in Prison*, and from which the angel freed him when he was set at liberty.'

As the "1260 Days" of years were fulfilled about the year 1793, so the *Dark Ages* of Papal Superstition were ended, and, therefore, the exhibition of Pictures and the chains of St. Peter, with an intent to avert the *Judgments of God against the Roman Church* were of no avail, the *Hour being then come* to expose to public odium and execration, the wickedness of confiding in such "*superstitious vanities*," such "*refuges of lies*," such "*Satanic devices*," on the part of the *Pretended Vicar of Jesus*, whose *Edict* was more characteristic of the *High Priest of Jupiter*, than the Head of the Church. "Let no

man deceive you by any means" that the Pope is, *ex officio*, "Antichrist," the "Man of Sin," the "Son of Perdition," not only to "be revealed in his Time," but likewise "destroyed," whom St. Paul tells us,¹ "The Lord shall consume with the spirit of his Mouth, and shall destroy with the brightness of his coming:" and, that, as the word of God is true concerning the *Time* of the second Beast's continuance, (i. e. 1260 years,) so Napoleon Bonaparte finished, in the *Reign* and *Person* of Pope Pius VI. what King Louis the XII. had begun, by obliging the Pope to sign the Renunciation of his Temporal Power, and leave Rome and its Treasures forthwith: and although a shadow of the Papal Sovereignty still exists, it is only a shadow, and those who look for any other Name than LATEINOS for a solution of the *Mystical Number* χξϛ', or 666, will be as much disappointed as Pope Pius the VIth, his Cardinals, and the deluded People of Rome were, when they found that the sacred Pictures and the Prison chains of St. Peter were of none effect to save his Holiness or his kingdom from that long predicted vengeance against the Kingdom of Antichrist, of which the Pope is the Supreme Head; even² the "MAN," who "had two horns like a Lamb, and HE SPAKE AS A DRAGON."

As the *Rise* of the Papal Power may be dated from the³ Edict of the Emperor Justinian, in favour of Pope John, A. D. 533, so we may date the commence-

¹ 2 Thess. ii. 8.

² Rev. xiii. 11, 18.

³ See the Edict of Justinian, quoted by Cuninghame on the Apocalypse, p. 202, &c. Second edit, 1817.

ment of the 1260 Days of Years from that time, which would consequently *end* with A. D. 1793 ; and it is a fatal coincidence, that in the Reign of Pope *Pius Sextus*, A. D. 1798, the *Papal Ecclesiastical Government* was completely overthrown, and this Pope compelled to *sign the Resignation of his Temporal Power*, and go into banishment. Here then is *History* illustrating and confirming the *fact* that the 1260 Days of Years *foretold by St. John*, had fully *ended*, A. D. 1798, and what is still more remarkable, that the *Papists themselves* had an existing persuasion, *before the event happened*, that the *Roman Ecclesiastical State* would be *destroyed* in the *Reign of a Sextus*, as may be inferred from their own *voluntary Satire on this Title*, which was assumed by *Cardinal Braschi*, at the time of his election to the Papedom, and as set forth in a *Note* in the *Journal* of Mr. *Duppa*.¹ ‘The *Romans* (says Mr. *Duppa*) have a credulous prejudice amongst them, that THE STATE must ever be ruined when governed by a *Sextus* ; and when *Cardinal Braschi* was elevated to the *Pontifical Honours* by the *Title* of *Pius the Sixth*, the day after his election, this elegant and severe satire was to be read on the corners of the streets, and in every public Piazza in Rome—

‘ Tarquinius Sextus, Sextus Nero, Sextus et Iste ;
‘ In Seatis semper perdita Roma fuit.’

The power which the *Emperor Justinian* gave to *Pope John*, A. D. 533, *Napoleon Bonaparte* took

¹ *Duppa's Journal*, sect. i. p. 1.

away from *Pope SEXTUS*, A. D. 1798, agreeable to the Prophecy of St. John, ¹ “*God hath put in their hearts to fulfil his will, and to agree, and give their Kingdom unto the Beast, UNTIL the words of God shall be FULFILLED.*” The “1260 Days” of Prophetic years having expired A. D. 1793, we conclude that the “*words of God are fulfilled,*” and this fact is confirmed by the *Pope* being compelled to put his *Pontifical Roman Signature* to his *Downfall*,—‘*Pio Sesto*,’ to which we may add the *χάραγμα* of his *Kingdom*, which is, *LATEINOS*.

¹ Rev. xvii. 17.

CHAPTER XIX.

THE SUBJECT RECAPITULATED, WITH A BRIEF NOTICE OF THE VARIOUS LATIN TITLES ASSUMED BY THE PAPACY.

HAVING already shown that **LATINUS** (in Greek **Λατῖνος**) is the **NAME of a MAN**, and that the ancient **Orthography** of **IRENÆUS** in his *two-fold* use of the **Diphthong** or **Broad η or ει**, was esteemed perfectly classical in his time; also that the said **Proper Name** contains the true “*Number of a Man*,” which is **χξς'**, 666: and having also reminded my readers that the **universal** and **canonized Language** of the **Church of Rome** (in lieu of the **Italian**, or **Greek**,) is **LATIN**, which constitutes the **Pope** a **LATIN HEAD**; that the Pope who is the **HEAD of the CHURCH of ROME** is both the **SOVEREIGN of ROME** and “**PONTIFEX MAXIMUS**,” wearing the **TRIPLE TIARA** or **CROWN** as the **Emblem** of the *former*, and the **EPISCOPAL MITRE** of the *latter*;

and, that, by exercise of this *two-fold Sovereignty*, the *Pope* is a *Roman Sovereign* and *Latin High Priest*: that the *SEAT* of the *Papal Latin Empire* is *ROME*, which was the *ancient Capital of the Roman Emperors*, (whose *Language* was *Latin*,) and to whose *CITY* and *KINGDOM* the *Popes* have gradually succeeded by craft and usurpation after the *breaking up of the old Roman Empire*, and the *change of the Seat of Government from Rome to Constantinople*; that the *Pope* (in the *character* of the “*Man of Sin*,” “*the Son of Perdition*,”) “*sitteth in the Temple of God*,” and is *worshipped* by all the *People of Rome as a God*, according to the prophecy of St. Paul to the *Thessalonians*,¹ “*Let no man deceive you by any means; for that Day shall not come, EXCEPT there come a FALLING AWAY FIRST*, and that *MAN of Sin be Revealed*, the *SON of Perdition*; who *opposeth and exalteth himself above all that is called God*, or that is *worshipped*; so that *He as God sitteth in the Temple of God, shewing himself that He is God*;” that the *Pope* has *not only adopted the LATIN Language* for the *use of the Church of Rome*; but has taken to Himself, as an *appendage to his TIARA*, (in *Letters of Diamonds*,) the *Pagan Cæsarean Latin Title* of “*Pontifex Optimus Maximus*,” as the *Pagan Roman Emperors* did, who *sacrificed to JUPITER, whose High Priests they were*: that the *Papal Latin Church of Rome* claims to be the *Mother and Mistress of all Churches in the world*: this is

¹ 2 Thess. ii. 3, 4.

obvious from the ‘*Roman Catechism*’ and ‘*Trent Confession of Faith*,’ in these words, ¹ “*Ecclesia Romana, quæ omnium Ecclesiarum, Mater est et Magistra,*” &c. that the *Church of Rome* “forbids Marriage” to her *Priesthood*, and “*Meats*” to her *Laity*, thereby fulfilling the *express words of the Holy Spirit* concerning *Apostacy*, 1 Tim. iv. 1, 3, and also ‘*speaks in an UNKNOWN TONGUE in the Church*,’ viz. *LATIN*, which latter *Heresy*, if it stood alone, proves her “*falling away*” or “*departure from the Faith*: that there is *none other City in the world*, seated on *SEVEN MOUNTAINS* or *HILLS* of *classical or historical celebrity*, but *ROME*; or, over which *Rome* does not *claim Ecclesiastical ascendancy*; and, therefore, the *Pope* is clearly seen to be the *Mystical Babylonish MAN*, or Ecclesiastical Abomination, which *St. John* saw in Vision as the great corrupter of Christ’s Church, seated upon the “*Seven Mountains*” which indicate the *locality of ROME*; for, as the *Euphratean Babylon* was *destroyed before the Christian Era*; so there can be no doubt that *Rome* is intended by the figure,² “*MYSTERY, BABYLON THE GREAT*,” “*that GREAT CITY, which reigneth over the KINGS OF THE EARTH.*” This opinion is pointedly confirmed to us by the words of ³ *King Louis the XIIth*, when he had overthrown *Pope JULIUS the IIInd*, and caused *certain CROWNS OF GOLD* to be stamped with this

¹ Bp. Jewell’s *Apology*, p. 33. Edit. Isaacson.

² Rev. xvii. 5 and 18.

³ See “*The Buckler of the Faith*,” by Peter Du Moulin, p. 543.

superscription, “**PERDAM NOMEN BABYLONIS.**”
 ‘I WILL DESTROY the NAME of BABYLON.’

How *sound*, therefore, and *conclusive* are the remarks of *Dr. Henry More* on this point! No one, indeed, who will give a moment’s attention to the subject, can fail of perceiving their force and pertinency. The *Doctor* remarks,¹ “The *Woman* which thou sawest is that *Great City* which [now *Reigneth*] over the *Kings of the Earth*.” For it is in the **PRESENT TENSE**, and *spoken in St. John’s time*, when there was no *seven-hilled City* that *reigned over the Kings of the Earth* but **OLD ROME**. And, therefore, of **NECESSITY** it is **SHE**.” To which remarks I would add the parallel opinion of *Irenæus* for his production of the *conjectured Name LATINOS*, wherein he calls the *Latin*, or *Roman Empire*, “**NOVISSIMUM REGNUM**,” “*the Last Kingdom* ;” and then gives his Reason, “*LATINI enim sunt qui NUNC REGNANT :*” “*For they are LATINS who now REIGN.*” And, by the *revival* of the *Latin Language* by the *Papacy*, in the *City of Rome*, and throughout the *States of the Church of Rome*, we know that the *Sovereign Pontifical Empire* is, (as far as it regards the **LATIN**,) “**Novissimum Regnum**,” ‘*The Last Kingdom* ;’ and that *Rome*, therefore, is “**MYSTERY, BABYLON the GREAT** ;” “**that GREAT**” (*Ecclesiastical, Seven-Hilled*,) “**CITY**, which [now] reigneth over the *Kings of the Papal Roman Earth*.”

¹ Dr. H. More’s Works, Fol. p. 593. London, 1708.

Dr. More further remarks, ¹ “ But why do I go about so industriously to prove that which our very Adversaries do not deny, as *Ribera* and *Cornelius à Lapide*, who both acknowledge *Old Rome* here meant, and *Alcazar* also and *Bellarmino* upon particular evincement from this verse? The words of *Bellarmino* are, “ *Neque enim alia Civitas est quæ Johannis tempore Imperium habuerit super Reges terræ quam ROMA, et notissimum est supra septem Montes Romam ædificatam esse.*” Which two things joined together are a Demonstration that *Rome in Italy here is meant*, and *no other City.*” May we not say then, that the CITY of ROME (“ *Mystery, Babylon the Great* ”) is all but named by St. John? and that he could not have come nearer to the *Name* than by saying *it is Rome*; it is the *Latin*, or *Roman Pontifical City*: that “ Great ” Ecclesiastical “ City ” which Reigneth over the Kings and Kingdoms of the old Roman Earth, out of which she arose, and into which She succeeded by craft during the villainous Reign of the Usurper and Regicide Emperor² *Phocas* the IIInd.

Thus have we discovered by the *aid of the Holy Scriptures*, the *conjectures of Irenæus, Tertullian, and others, subsequent History, and undeniable facts*, that the *Latin Mark, Latin Name, Latin Number, Latin Language, Latin Church, and Kingdom of Rome*, are fully descriptive of this

¹ Dr. H. More's Works, p. 593.

² See the Confirmative Edict of *Phocas*, quoted by *Cunningham* on the Apocalypse, p. 207.

Mystical, Idolatrous, Papal Latin MAN, the proper Appellative of whom is LATEINOS : that the Number of his Name is 666; the time of his Reigning “ 1260 Days ” of Years ; the situation of his “ Great City ” upon the “ Seven Mountains ; ” all of which concentrate in the Roman and Latin Name and City of Rome. To doubt, therefore, any longer upon this subject seems plainly inexcusable, for vain would be the attempt to discover any other Proper and Appellative Name of a MAN, which can be thus applied in almost every possible manner to the PAPAL CHURCH, CITY, KINGDOM, LANGUAGE, TITLES, &c. &c. &c. wherefore POPERY is fully characteristic of the “ MAN,” who is the “ Man of Sin,” the “ Son of Perdition,” the “ Mystery of Iniquity,” the “ Wicked One,” whose *Mystical* “ MARK,” or “ NAME,” we are exhorted by St. John to seek after, by the means of “ wisdom ” and “ understanding,” and then to “ count the “ Number ” of his NAME. The “ wisdom ” then to which we presume we have arrived, is, that by the union of the *Papal Mitre* with the *Triple Crown* or *Tiara*, we have come to the “ understanding ” that “ the Beast,” who (according to the very words of St. John) “ had two Horns like a LAMB,” represents the ecclesiastical character and dignity of the *Pope*, whereof the episcopal *Mitre* is the emblem ; and as it is by him said of the second Beast that “ HE exerciseth ALL the POWER of the FIRST BEAST, and SPAKE as a DRAGON,” we understand the *Dragon-like speech* to represent the TEMPORAL POWER of the POPE, (to

wit, the *Triple Crown*, which is the Emblem of Triple Sovereignty,) which latter has never been exceeded by the most Tyrannical Pagan Emperors of ancient Rome. Wherefore as ROME PAGAN was the *first Beast*, so is ROME PAPAL the *second Beast*, which St. John saw “*coming up out of the EARTH*:” and, consequently, as Λατέινος is the *Name of a Man*, according to *Irenæus*, *Virgil*, &c. and contains the *true Number* 666, by the *individual Greek Letters* of the *Name*, and is in every possible sense applicable to the *Mystical Papal Kingdom*, so is it the *proper Appellative of the Pope of Rome*, whose *Kingdom, Reign, City, and Name* are all *Numbered*, and whose *indelible “MARK”* is *LATIN*.

As we have traced the *Pope* to *head quarters*, we may presume with tolerable confidence that He is the “*MAN*” whose *Appellative or Descriptive Name* we intended to elicit from the *enigmatical Number* χξσ', or 666, and it may throw some additional light on the subject of the *mystic Name*, to mention a few of the *Sovereign Titles and Epithets* which the *Pope assumes to himself*, or which are bestowed upon him by his *Conclave of Cardinals*, at the time of his *Installation, Coronation, &c.* which are all of a *LATIN* complexion, and characterise his *duplex power*, fulfilling those words of St. John, ¹“*He is the eighth, and is of the seven,*” i. e. ‘*Imperium in Imperio*,’ namely, ‘*Sanctum Romanum Imperium*,’ and ‘*Sacra Romana Ecclesia*.’

¹ Rev. xvii. 11.

I.

*The Sovereign Title
of
The Temporal Kingdom
of
Papal Rome.*

'**SANCTUM ROMANUM IMPERIUM.'**

Sovereign Titles

given to the *Popes*, (in lieu of their *Baptismal* and *Surnames*) at the time of their *Election* and *Coronation*; such as—

| | |
|-------------------|----------------|
| JULIUS LIGUR. II. | VICTOR IV. |
| GREGORIUS VII. | FELIX V. |
| SEXTUS V. | PIUS VII. |
| CLEMENS VIII. | INNOCENS XIII. |
| PAULUS V. | LEO X. |
| LUCIUS II. | ALEXANDER III. |

Sovereign Pontifical Titles

assumed by the Popes; the first of which is *Pagan*,
the others *Blasphemous*.

¹ 'PONTIFEX OPTIMUS MAXIMUS.'

² 'VICE-DEO SUPER TERRAM.'

³ 'PATER PRINCIPUM et REGUM : RECTOR ORBIS.'

¹ The Title of Gregory XIII.

² Title of Paul V.

³ Coronation Title given to Pope Innocent XIII.

II.

*The Ecclesiastical Title
of
The Metropolitan Church
and
Spiritual Hierarchy
of
Papal Rome.*

‘ **SACRA ROMANA ECCLESIA.**’

‘ **ECCLESIA ROMANA, quæ OMNIUM ECCLESIARUM,
MATER est et MAGISTRA.**

*Ecclesiastical Titles
of
Supremacy, Universality, Blasphemy, and of mock
humility, used by and concerning the Popes.*

‘ **EMINENTISSIMUS et REVERENDISSIMUS PATER ac
DOMINUS.**’

‘ **EPISCOPUS ORBIS.**’

‘ **VICARIUS SALVATORIS NOSTRI JESU CHRISTI IN
TERRA.**’

‘ **SANCTISSIMUS PATER.**’

‘ **SERVUS SERVORUM DEI.**’

As all the foregoing **LATIN Titles**, with very many others, are assumed by or bestowed upon the *Popes of Rome*, may we not thence say they *savour much more of their Latin pagan predecessors the Roman*

Emperors, whose *seat* and *kingdom* they occupy, than of St. PETER the *Apostle of Christ*? For, I would ask, *What humble, poor and despised MAN*, like St. PETER, would think of *assuming to himself* such *monstrous and blasphemous Titles*, whereby to *glorify his Lord and Master Jesus Christ*, and of taking a *TIARA*, or *Triple Crown*, or *Royal Diadem*, in addition, *more magnificent* perhaps than *any of those* which were *worn by the Emperors and Kings of the Roman Earth*, up to the time of Louis the XIIith. [See a *splendid engraving* of the *Papal Tiara of Julius II.* with the *description* of it, as set forth in the *Voyages of the Sr. A. De La Motraye*, Tom. I. chap. ii. p. 30 and 32.] And then to make yet one more allusion to that most *unscriptural practice of inculcating Religion in an "unknown tongue."* Is not *LATIN* the *Mother Tongue of the Papal Church of Rome at this very hour*, although it is a *Dead Language* in all *Europe and the World*, yea, even in all *ITALY* and at *ROME itself*? The *Papal Masses, Prayers, Hymns, Litanies, Canons, Decretals, Bulls, &c.* are expressed in *LATIN*. The *Papal Councils* speak in *Latin*. *Women themselves pray in Latin*. The *Holy Scripture* is not read in *any other Language under Popery*, than *Latin*. The *Council of Trent* has commanded the *Vulgar Latin* to be the *only authentic Version*. The *Roman Doctors prefer it to the Hebrew and Greek Text itself*, which was *written by the Prophets and Apostles*: and there-

¹ More's Mystery of Iniquity, Part II. Book i. chap. 15. sect. 8. London, 1706.

fore it is *conclusive* that as the *Papists Latinize in every thing*, so the *Proper and Appellative Name LATBINOS* is in every way applicable to *Popery*. The *POPE* therefore is the “*MAN*” who carries the *Mark or Name of the Beast*, or the *Number of his Name*, having the descriptive *Mark* of both *Beasts*, that is, *Sovereign* and *Pontifical*; inasmuch as he is a *Latin by Language, a Roman by Election: Exercises all the Power of the First Beast*, and is the *Image made to the first Beast*; for upon the *Creation of the Pope*, these words are said: ‘*Quem Creant, Adorant*,’ ‘*whom they create, they adore*.’ And if the *Speech of poor Peter bewrayed him* that he was a *Galilean*, although he endeavoured to conceal it; how much rather does the *openly professed LATIN Tongue* of the *POPE bewray HIM* that He is the *Mystical Roman or LATIN MAN of the Secular and Pontifical Empire of modern Rome*. Look to it, therefore, O *Papist*, if, peradventure, thou canst recover thy *Pope* from the deadly wound which the faithful *Martyr Irenæus* hath inflicted on thy *LATIN HEAD*, wherewith *he hath* (by a Bow drawn at a Venture) *smitten thy CHURCH and KINGDOM; thy MITRE and TRIPLE CROWN; thy Latin Roman MAN*. Prepare then, O *Papist*, thy *Latin Coffin* (for the *doom of Popery is come*, the “*1260 Days*” of Years having *expired*,) and embalm the *Effigy of thy Majestic LATIN IDOL*, and let thy *Asbestos* be of *true Latin Texture*, that the Fire of Vesuvius scorch not his *LATIN HOLINESS*, for “*the smoke of his Torment ascendeth up for ever and ever*.”

O LATIN PAPA, the *Church of Christ* will mourn thy exit: but *only as the Jews* of old did that of *Herod the Great*, after they had *escaped* from the ¹ *Circus* or *Hippodrome* at *Jericho*, in which that Monster had caused them to be imprisoned, commanding that they should be destroyed *immediately after his Death*; and because of *those* whom THOU hast *shut up* in thy INFERNAL INQUISITION, hast tortured, burned, and massacred to the *number of three Millions*, and *others* whom thou hast anathematized and turned out of thy LATIN ROMAN CHURCH; (*the great Antichristian “SYNAGOGUE of SATAN;*) because of *these*, and *all other*, thy horrible Monstrosities, and “*lying wonders* ;” KNOW that “*thy latter end shall be worse than the beginning!*”

As the *Pope of Rome* has chosen to be styled: ‘*The Vicar of our Saviour Jesus Christ upon Earth,*’ and yet as he renounces his *Baptismal* and *Family NAMES*, and substitutes the *vulgar LATIN*, for the *vernacular Tongue of Rome and Italy*, which is *ITALIAN*; so it is evident that HE is an *ANONYMOUS MAN*; wherefore, it is only *consistent* with the *word of God* that he should be branded with the characteristic *Mark* of “*the Man of Sin*,” “*the Son of Perdition*,” “*the Mystery of Iniquity*,” “*the Wicked one*,” “*the Antichrist*,” for these, and such like terms, may be fairly associated with his most wonderful *descriptive, proper, enigmatical* and *Appellative Name Λατένος.* Let him, therefore, be allowed in requital of his most Mys-

¹ Joseph. Antiqui. Lib. xvii. chap. vi.

rious Tyranny, the full enjoyment of his *Mock and Blasphemous Titles* which he has assumed, ¹ ("and I saw a woman sit upon a scarlet coloured beast, full of NAMES of BLASPHEMY,") that he may appear as Monstrous as he is described by St. Paul and St. John, and that his *Proper and Appellative Name* may be written in HEBREW, GREEK, and LATIN characters.

(תַּרְמָם רֹן. ΛΑΤΕΙΝΟΣ. LATEINUS.)

upon the *Pontifical LABARUM*, or *Mystical ROMAN STANDARD*, and *placed in the VATICAN PALACE* at ROME, as a *STANDARD MEMORIAL* of the *indubitable NAME* of the "MAN," whose *NUMBER* is χξς', 666: that all *EUROPE* may exclaim in mock derision:

"Ecce HOMO!!"

Ecce! ² "NOMEN Bestiae, aut Numerum Nominis ejus. Numerus enim HOMINIS est, et NUMERUS EJUS SEXCENTA SEXAGINTA SEX." And we may add the words of *Irenaeus* to those of St. John, and say, "LATEINOS NOMEN habet Sexcentorum Sexaginta Sex Numerum: et Valde Verisimile est, quoniam novissimum Regnum hoc habet vocabulum. LATINI enim sunt qui NUNC REGNANT: i. e. in the Person and Character of the Pope of Rome, the Appellative of whose Ecclesiastical Kingdom is רִומָה ROMAN; ("Sacra ROMANA Ecclesia;") but the NAME of the MAN, (whose "NUMBER is Six Hundred Threescore and Six") is Λατεῖνος, LATEINUS.

ΛΑΤΕΙΝΟΣ.

¹ Revelations xvii. 3.

² Revelations xiii. 17, 18.

ΛΑΤΕΙΝΟΣ.

| | | |
|-------|---|---|
| Λ = . | 3 | 0 |
| α = . | 1 | |
| τ = | 3 | 0 |
| ε = . | 5 | |
| ι = . | 1 | 0 |
| ν = . | 5 | 0 |
| ο = . | 7 | 0 |
| ς = | 2 | 0 |
| <hr/> | | |
| 6 6 0 | | |
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With a little attention we may soon discover by the *pompous* and *most unexampled manner* which this *LATIN*.. “*Pontifex Optimus Maximus*” ascends the *Papal Throne*; by the *nature* of his *Papal Proclamation*; with the subsequent *secular* and *Ecclesiastical Titles* and *Fictitious Name* which he so *Innocently* and *modestly assumes*, that *HE* is the “*MAN*,” whose “*MARK*,” “*NAME*,” and “*NUMBER*” are referred to by *St. John*; and thus we are well assured, that the *EVENT* is the sure *Interpreter of the Prophecy*. It will only be necessary, therefore, to give an *Historical Account* of the *Election, Proclamation, and Coronation of Pope INNOCENT XIII*, who succeeded *CLEMENT XI*, (as recorded by *Edward Wright*, Esq., who was an eye-witness of the Ceremonies,) as conclusive on this subject.

CHAPTER XX.

AN HISTORICAL ACCOUNT OF THE ELECTION, PROCLAMATION, AND CORONATION OF POPE INNOCENT XIII. (AS RECORDED BY EDWARD WRIGHT, ESQ.) ILLUSTRATING THE GENIUS OF POPERY.

“ ROME.”

1 “ We made the more haste,” says Mr. *Wright*, from *Naples* to *Rome* in expectation of seeing the *Ceremonies* of the *Holy Week*; but the principal were omitted, by reason of the Death of the Pope (**CLEMENT XI.**) which had happened a little before.”
2 “ *Clement XI.* died the 19th of *March*, 1721, N. S. after a Reign of twenty years, and about three Months. He was esteemed a Man of learning, and affable Behaviour, and gave patient Audience to the meanest: However, his Subjects thought he had reigned long enough. The ROMANS please themselves with the Jubilee of a new Promotion; the Court Favours are then to run in a new channel, and every Man is in hopes of some Benefit by the change.”

¹ Wright’s Travels in Italy, &c. vol. i. p. 189. London, 1730. ² Ibid. 190.

"The conclave for the Election of the new Pope sate about five weeks, which is reckoned but a short time. It was shut up the 30th of *March*, and the new Pope was proclaimed the 8th of *May* by Cardinal *Panfilio*, who came to the *Loggia della Benedizione*, over the noble Portico which is at the entrance into St. Peter's Church ; there with a Thundering Voice he spake as follows : "

"Annuncio vobis Gaudium magnum; PAPAM habemus; EMINENTISSIMUM et REVERENDISSIMUM PATREM ac DOMINUM Mich. Angelum, Titulo S. S. Quirici et Julitæ SACRÆ ROMANÆ ECCLESIAE Presbyterum, Cardinalem de Comitibus, qui NOMEN sibi Assumpsit INNOCENTIUM XIII."

"*I bring you Tidings of great Joy*; we have a Pope ; the Most Reverend Father and Lord *Michael Angelo*, Priest of the *Holy Roman Church*, Cardinal *de Conti*, with the Title¹ of *S. Quiricus* and *Julita* ; who has taken upon him the Name of INNOCENT XIII."

"This sort of *Annunciation* to the People seems to have a plain Allusion to that of the Angel to the Shepherds, upon the Birth of our *Saviour* ; "*Behold, I bring you tidings of great Joy.*" When he had done speaking, he dropt a Paper, which contained the same words, down among the People."

Now to whom, I would ask, did Cardinal *Panfilio* announce these—"tidings of Great Joy?" Was it not to the *People of ROME*? Yes, truly ! And what

¹ "Each Cardinal has a Church, of which he is said to be *Titolare*; and so this of the Saints *Quiricus* and *Julita* gave *Title* to Cardinal *Conti*."

was the nature of his *Annunciation* to them? Why, that “*we*” (*Romanists* or *Papists*) “*have a Pope!*” And pray what Order of being is he? Why an “*Innocent*” “*PONTIFEX OPTIMUS MAXIMUS*,” “*Priest of the Holy ROMAN Church*,” whose *Language is LATIN*, and he a *LATIN MAN*, who, although his *original Name* was *Michael Angelo*, must, upon his Assumption of the Papal Dignity, *renounce* both his *Baptismal* and *Family Names*, and be announced to the world by the *assumed*, or *fictitious Name* of *INNOCENT XIII.* And pray why does the *Pope* assume this *fictitious Title* of *INNOCENT?* Because a *Roman Sovereign Pontiff*, whose *Name* was *Osporco*, (that the obscurity of his Family might not be known) *changed his Name* to *SERGIO*, as the *Florentine History* informs us in the following words.
¹ “After a few other Bishops,” (says *Macchiavel*,) “*Osporco a ROMANE*, aspired to the Papacy; who, for the *homeliness of his Name*, caused himself to be called *SERGIO*: which was the *beginning* why the *Names of the Popes were changed at their Elections*:” and this elective custom, which originated in *Pride*, has been *continued by all succeeding Sovereign Roman Pontiffs*. And why does this practice continue? Because of *Antiquity*, and that we might be sure that the Pope is elected *κατ' εξοχήν*—“*The Most Reverend Father and Lord*” “*Innocent XIII.*” “*Priest of the Holy ROMAN CHURCH*.” Well, tell me what is the meaning of the “*ROMAN*

¹ See the *Florentine History* by *Nicholo Macchiavelli*, translated from the *Italian* into *English* by *Thomas Bedingfield, Esq.*, 1595.

CHURCH?" Why, the CHURCH *of ROME* to be sure. O ROMAN MAN; O LATIN MAN; O PAPAL MAN; "*out of thine own Mouth will I judge thee:*" Thou acknowledgest thyself that *thy CHURCH is the 'ROMAN CHURCH,'* ("*sacra ROMANA Ecclesia*") and *because it is the ROMAN, therefore it is also the LATIN Church;* for *LATIN is Roman,* and *ROMAN is Latin,* and *LATIN is the canonized living universal Language of the Roman Church.* But as to the *Church of Christ,* or of St. Peter the Apostle; KNOW, O POPE, that "*THOU hast neither PART nor Lot in this Matter;*" for although thou hast endeavoured to associate the *humble Title* of "*Servus Servorum Dei,*" with the *Pagan Blasphemous Title* of '*Pontifex Optimus Maximus,*' yet canst thou not hide thy cloven Foot, nor thy "*Dragon Mouth.*"

But we proceed with Mr. Edward Wright's observations concerning the *Adoration* paid to the '*Pontifex Optimus Maximus.*'

'In the Afternoon of the same Day his new Holiness went to St. Peter's Church to receive the THIRD ADORATION of the Cardinals [the *two first* had been made *in the Chapel of SIXTUS IV. within the PALACE of the VATICAN*] and to give his *first Benediction* to the People. His Holiness SATE on the *Great Altar;* then the *Cardinal Dean (Tanara)* beginning to chant the *Te Deum,* was followed by the Musicians of the Chapel. At the ADORATION, the *Cardinals kiss the Pope's foot, then his Hand, and then his Cheek:* the *last* they call being received *ad Osculum*

et *Amplexum* [to the *Kiss and the Embrace*;] for *His Holiness* at the same time Embraces them. As soon as the *Adoration* was over, and the Prayers usual on the occasion, all was concluded with the *Benediction*."

It is well remarked by 'Dr. Conyers Middleton' in a small work entitled '*A Letter from Rome*,' that

"*Of all the Sovereign Pontiffs of Pagan Rome*, it is very remarkable that *CALIGULA* was the *first*, who ever *offered his Foot to be kissed* by any, who approached him; which raised a general indignation through the City, to see themselves reduced to suffer so great an Indignity. Those who endeavoured to excuse it, said; that it was not done out of Insolence, but vanity; and for the sake of shewing his golden slipper, set with jewels. *Seneca* declaims upon it, in his usual manner, as the *last affront to Liberty*; and the *introduction* of a *Persian Slavery* into the *manners of Rome*.¹ Yet this servile act, unworthy either to be imposed or complied with by man, is *now the standing ceremonial of Christian Rome*, and a *necessary condition of access to the Reigning Popes*; though *derived from no better origin, than the frantic pride of a brutal Pagan Tyrant*."

From the foregoing *verbatim* account of Mr. *Edward Wright* concerning the *Adoration* of the *Pope*, which is corroborated by the testimony of *Dr. Conyers Middleton*, we deduce a *most important*

¹ *Absoluto et gratias agenti porrexit osculandum sinistrum pedem qui excusant, negant id insolentiae causam factum: aiunt socculum auratum, imo aureum, margaritis distinctum ostendere eum voluisse—natus in hoc ut mores Civitatis Persica servitute mutaret, &c.*" *Senec. de Benef. i. 2. 12.*

Historical Fact; for therein we not only discover an *Exact Parallel* between *Popery* and *Paganism*; but also between the *words of St. Paul* and the *conduct of the Popes*. The Apostle Paul says, that, the¹ “*Man of Sin*,” the “*Son of Perdition*,” *opposeth and exalteth himself above all that is called God*, or that *is worshipped*; so that *He as God, sitteth in the TEMPLE OF GOD, shewing himself that He is God.*” And Mr. Wright says concerning the *Pope* that “*His Holiness sat on the GREAT ALTAR in ST. PETER’S CHURCH*”—and—“*At the ADORATION the Cardinals kiss the Pope’s foot, then his Hand, and then his Cheek,*” &c. whereby we perceive that this *Papal “Pontifex Optimus Maximus” is worshipped and adored by his Cardinals, and Courtiers in a more servile manner in St. Peter’s Church, (“THE TEMPLE OF GOD”)* at ROME, than the *brutal Pagan Tyrant and Emperor CALIGULA was upon his Imperial Throne*. Wherefore, the *Pope is proved to be incomparably the “Man of Sin,” and the “Son of Perdition,” by the agreement of the Event with St. Paul’s prediction*. Now, is there *any example on Record of St. Peter’s kissing the foot; then the Hand; and then the Cheek of CHRIST, before he spoke to his Master*, who had a right (if any one had) to expect *this sort of homage from his poor Disciple?* Or, is there *any example of any one of the Apostles kissing the foot, then the Hand, and lastly the Cheek of St. Peter, before they addressed him as their Sovereign Pontiff?* We

¹ 2 Thessalonians ii. 3, 4.

know that the Apostle introduced no such *abominable* and *Idolatrous Custom* into the “*Temple of God.*” For in the case of *Peter*, and *Cornelius* the Centurion, we read, that,¹ “as *Peter* was coming in, *Cornelius* met him, and fell down at his feet and worshipped him. But *Peter* took him up, saying, *Stand up: I myself also am a Man.*” There is no mention of St. *Peter’s* foot being *kissed* on this occasion, neither do we read that St. *Peter* was ever *SEATED* (as the Pope now is) *on the “Great Altar”* “in the *Temple of God,*” either at *ROME*, or *JERUSALEM*, or *elsewhere*: but the Apostle in raising up *Cornelius*, plainly and honestly assured him that he was *only a Man*, and *not a God to be worshipped*. Whatever abundance of *Infallibility*, *Universality*, *Antiquity*, *Mystery*, or *Blasphemous Titles*, the *Latin Papal Hierarch* may heap upon himself as Badges of peculiar Distinction, they must, *one and all*, be brought to the *Standard of Divine Truth*, and *there* we have the declaration of *Jehovah* himself concerning *CHRIST’S MISSION to the GENTILES*,² “I AM THE LORD: that is MY NAME: and MY GLORY will I not give to ANOTHER,” (viz. the *Pope*,) “neither my praise to graven Images:” to wit, the *Image of St. Peter*, which is made out of an *old Statue of Jupiter*, and placed in the *Roman Basilique*, (dedicated to the Apostle,) the *toe* of which, although of *Metal*, is *nearly worn out* by the *repeated kissings of countless Pilgrims*, and *all Orders of Papistical Devotees*.

¹ Acts x. 25, 26.

² Isaiah xlii. 8.

We perceive, then, by every view of the Question ; by a *Comparison* of the *Holy Scriptures* with the *Page of History*, that the *Latin Papistical* “*Pontifex Optimus Maximus*” has required *more homage*, *more Adoration*, *more genuflexion* for *Himself*, than *God*, or *Christ*, or *St. Peter*, or *any of the Inspired Apostles* : or even than the *Pagan Romans* would countenance in the *Person of the tyrannical Emperor CALIGULA*. The *Pope*, therefore, as the “*Dux Gregis*” of *Papists*, is surely “*ANTICHRIST*,” in requiring and receiving divine Honours on the *one hand*, and *Titles* which are wholly at variance with *Christianity on the other*.

We have most clearly tracked this *Latin Pontifical Man*, or ‘*Lamb-horned’ Beast* of the “*EARTH*,” to his *Latin Ecclesiastical Seat* and *Sovereign Throne* “*in the Temple of God*” at *ROME*. And now let *this MAN*, whose *Proper and Appellative Name* is *LATEINOS*, and “*his Number 666*,” be assured of a¹ “*fearful looking-for of judgment and fiery indignation, which shall devour the Adversaries* ;” for his allotted Reign of “*1260 Days*” of Years has come to a close. Witness how much was accomplished at the Time of the *REFORMATION* : and how much has been effected by the Instrumentality of *France* since the years 1792 and 1830 ; for confirmation of the *former*, see ‘*a Brief Account of the Subversion of the Papal Government, by Richard Dupper. Second Edit. 1798.*’ And of the *latter*, witness the *erasure of the VIth Article of the*

¹ Heb. x. 27.

French Charter, whereby the *Popish Church of Rome* ceased to be the *National Church of France*, and the Abdication of the *Crown of France* by the *Popish Priest-ridden Monarch CHARLES the Xth*, (August 2nd, 1830,) at *RAMBOUILLET*, the *MANSION of a FRENCH PROTESTANT*, who had fled to *England*, and taken up his Abode in *Kent*,¹ at the time of the *Revocation of the Edict of Nantes* by *Louis the XIVth*. So that *Charles the Xth*, the *Duke of Bordeaux*, *Monsieur*, the King's Brother, the *Duchess of Berry*, the *Duchess of Angoulême*, and all the *old Branch of the BOURBONS*, ceded their *Right and Title* to the *POPISH KINGDOM of FRANCE* in the *House of a FRENCH PROTESTANT Refugee*, which was applied for by the living *Hereditary Descendant* of the *House of Rambouillet*, after the *Restoration of Louis the XVIII*. but he was refused his patrimony by *Charles X*. According to the Laws of France, the *Crown* was considered an *Hereditary Right*, and *irreversible*, and, therefore, *England* waged war with *Buonaparte* and Restored the *Bourbon Line*; and by the same *Hereditary Law* the *House and Property of Rambouillet* ought to have been Restored to their *Rightful Owner*.

But to return from our digression. Mr. *Edward Wright* thus continues his description of the *Papal Coronation*.

² “ On the 18th of the same month [May] was the *CORONATION* ; before that ceremony a *Pontifical*

¹ See *Christian Guardian* for October 1831.

² *Wright's Travels*. Vol. i. p. 191.

Mass was celebrated by the Pope himself in the *Church of St. Peter*; *His Holiness* sucks the *Sacramental Wine* through a *Tube*; **ALL OTHER PRIESTS and BISHOPS** drink it out of the *Chalice*."

As there is no *foundation* in *Holy Writ* for the *Idolatrous custom* of *kissing the Foot*, the *Hand*, and the *Cheek* of the *Pope*, so neither is there for *His Holiness* (or rather His *Wickedness*, for so he is called by *St. Paul*, "*the Wicked One*,") to *suck* the *Sacramental Wine* *through a Tube*, because the *Primitive Institution* of the *Lord's Supper*, as set forth by *St. Matthew*, *St. Mark*, *St. Luke*, and *St. Paul*, enjoins not upon Christians any such ridiculous practice; for the word "*DRINK*" (and not *suck*) was the expression used both by *Christ* and his *Inspired Apostles*; and, therefore, let the Reader only be at the trouble to consult with attention that most admirable and unanswerable work¹ of "*Peter du Moulin, on the ANATOMY of the MASS*," wherein he sets forth no less than XXXIV. DIFFERENCES as existing between the *Papal Mass*, and the *Apostolical manner* of celebrating the *Lord's Supper*, and he will no longer wonder why the *English* of old time used to *convert the words*, "*Hoc est Corpus Meum*;" "*This is my body*:" into "*Hocus-pocus*."

But I must now proceed with the Account given us by *Mr. Wright* of the Ceremony of the *Pope's Coronation* after the celebration of the *Pontifical*

¹ *ANATOMIE de la MESSE.* Par Pierre Du Moulin. Chap. II. *Cinquième Edition.* A Charenton. 1647.

Mass, wherein we have an additional narrative of *Papal Elevation* and *Adoration*. Mr. Wright thus describes the scene :

¹ “ As the Pope was carried from the *Chapel of St. Gregory* (where were performed some Functions preparatory to the Mass) *exalted in his Chair* [the *Sedia Gestatoria*] with the *Baldachino*, or *Canopy*, over his head, and the *Flabelli* for driving away the Flies on each side, one of the Masters of the Ceremonies went before him with some *Flax* tied at the end of a long Cane, and one of the Clerks of the Chapel with a lighted Torch set fire to it; the Master of the Ceremonies at the same time pronouncing aloud these words, “ *SANCTISSIME PATER, sic transit Gloria Mundi;* ” *Most HOLY FATHER, thus passeth away the Glory of the World.* This ceremony was repeated twice more.”

Thus we notice that the *Pope* is not only *carried in State*, and receives *divine Adoration* from their *Eminences* the Cardinals, and sucks the *Sacramental Wine* through a *Tube differently from all other Priests and Bishops of the Latin Church*; but permits the *Master of the Ceremonies to proclaim aloud* (in the hearing of assembled Multitudes) “ *SANCTISSIME PATER,* ” ‘*Most HOLY FATHER.*’ Thus the *Pope* tacitly allows himself to be *proclaimed by an Attribute peculiar to the Deity*, viz. “ *Most HOLY,* ” and, therefore, is the *POPE guilty of downright Blasphemy.*

To whom belongeth the *lofty attribute* of “ *Most*

¹ Wright's Travels. Vol. i, p. 191.

HOLY," but to the LORD GOD? But the POPE also assumeth the lofty attribute of "Most HOLY" to *himself*: therefore the POPE assumeth an EQUALITY with the LORD GOD.

And, consequently, in the *person* and *Ecclesiastical character* of the *Pope of Romie* is fulfilled this prophecy of St. Paul,¹ "That HE" (viz. "The Man of Sin," "the Son of Perdition," "the Mystery of Iniquity," "the Wicked One,") "as God" (in the *character* of GOD "Most HOLY") "SITTETH in the Temple of God, showing himself that HE IS GOD;" which the *Pope* abundantly manifests by the *Divine adoration* which he commonly receives in *St. Peter's Church* and at the *Vatican Palace*, as well as in the *public streets of Rome*, from their *Eminences the Cardinals*, from the *Emperors, Kings, Princes, and Nobles* of the *whole Roman earth*, and from *all persons* whatsoever, when they approach near to 'His (Sovereign Pontifical) Holiness,' or 'Most Holy Father.' This fact is confirmed by the *assumption* of the *Divine Attribute* "Most HOLY," as well as the *Divine Title* of "RULER OF THE WORLD," with many other titles which he most impiously assumes, as if they belonged to him by *divine right*: whereas, *those bestowed on him* by St. Paul and St. John are of a different nature, to wit, "The Man of Sin," "the Son of Perdition," "the Mystery of Iniquity," "the Wicked One," "Anti-christ," "the Beast," "the Mother of Harlots and Abominations of the Earth," *Dragon Mouth*: with

¹ 2 Thess. ii. 4.

a number of other epithets indicative of his utter vileness.

But to continue the History of the *Papal Coronation*, as related by Mr. Wright, when the *Pope* receives the *pallium*, or *pall*, from the *first Deacon*.

¹ ‘The *Pope* was carried to the great altar; there, after confession for the *Mass*, and some usual prayers, he received the *pall* from the first Deacon, with these words, *Accipe PALLIUM*, sc. *Plenitudinem Pontificialis Officii, ad honorem Omnipotentis Dei, et glorio-*
sissimæ VIRGINIS MARÍÆ ejus Matris, et Beatorum Apostolorum PETRI et PAULI, et Sanctæ ROMANÆ Ecclesiae. Receive thou the *PALL*, namely, the *PLENITUDE of the PONTIFICAL OFFICE, to the honour of Almighty God, of the most Glorious Virgin Mary his Mother, and of the blessed Apostles PETER and PAUL, and of the Holy ROMAN Church.*’

The receiving of the *pall*, which is the *cloak* or *mantle of state*, may well be termed by *Papists* the *PLENITUDE of the PONTIFICAL OFFICE*, since it not only embraces the *highest earthly titles*, but likewise *heavenly*, such as ‘*Sanctissimus Pater*,’ ‘*Rector Orbis*,’ ‘*Vice-Deo*,’ ‘*Divinæ Majestatis*,’ &c. &c. It also includes *Divine Adoration*, and the appropriating of (what is not in the province of an earthly being to bestow) a *divine attribute* to the *Virgin Mary*, by calling her ‘*Gloriosissima*’ (*the most Glorious*), although the *superlative degree* is never used concerning her in the *New Testament*; and by further calling *Mary*, ‘*the Mother of Almighty God*,’

¹ Wright’s Travels, vol. i. p. 192.

(‘*ad honorem omnipotentis Dei, et Gloriosissimae Virginis Mariæ ejus Matris*’) which are *Titles of Blasphemy* when applied to a *mortal being*, such as *Mary* was ; for Jesus thus addressed his *Mother* in *Cana of Galilee*, before he had performed his first miracle of changing water into wine, ¹ “WOMAN, what have I to do with *THEE* ?” and when upon the cross, Jesus said to his *Mother*, ² “WOMAN, behold thy Son !” Besides which, the NAME of CHRIST is *not mentioned* in this ‘*plenitude of the Pontifical office to the honour of Almighty God*:’ wherefore, by the OMISSION of the NAME of CHRIST, the ‘*Pontifical office*’ virtually *supersedes* that of CHRIST, and the Pope becomes, *de facto*, ANTICHRIST *in office*. How ‘*the plenitude of the Pontifical office*’ can be said to be ‘*to the honour of Almighty God*,’ when the NAME of CHRIST is *not mentioned in THAT OFFICE*, I cannot comprehend, unless it is to be understood that the Pope, as the *visible and supreme head of the Holy Roman Church* is to be honoured as *Almighty God*; and certainly no higher degree of adoration can possibly be *bestowed* on any *created being*, than that which the Popes *require* and *receive*, from the *Emperors, Kings, Princes, Cardinals, &c.* of the *Latin Roman Church*, and some of their *courtiers* have even said in their presence—

³ ‘*Divinae Majestatis tuae conspectus.*’

‘The countenance of thy *Divine Majesty.*’

¹ John ii. 4.

² John xix. 25, 26.

³ Orat. Puccii. in Sess. 9. Concil. Lateram. sub Leo X. ap. Sur. ipso limine.

¹ ‘Omnem *tibi uni* in Cœlo et in Terrâ traditam à Domino Potestatem.’

‘All Power is delivered by the Lord to *thee alone*, both in heaven and upon earth.’

² ‘Tu denique *Alter Deus in Terris.*’

‘*Another God upon Earth.*’

³ ‘Nec Deus es, nec Homo ; *quasi Neuter es inter utrumque.*’

‘O Pope, thou art not God nor man ; *thy part*

‘*Is neither : but betwixt them both thou art.*’

In corroboration of the above sentences I shall adduce *one* which I copied with my own hand (during my residence in *Paris*, in 1830), from a beautifully enamelled tablet of great antiquity, representing a *Trinity* of Persons. From the exquisite manner in which the whole of it was finished, as well as the abbreviated style in which the *Latin words* were written upon it, I suppose that it must have been executed when *Popery* was in its zenith. The three characters which composed this *Trinity* were, 1st. *the Holy Ghost*, in the likeness of a dove, with a radiated glory around it. 2dly. *Our Lord Jesus Christ* in the likeness of a Man, with a radiated glory around his head : this figure is placed on the *right side of the Dove*. And 3dly. *the Pope*, dressed in full canonicals, with the *Triple Tiara* on his head, and the *Keys of St. Peter* in his hand : this figure is placed on the *left side of the Dove*. And then the

¹ Orat. Puccii. in Sess. 9. Concil. Lateran. &c.

² Orat. Marcelli. in 4 Sess. Concil. Lateran. sub Jul. II. ap. sur.

³ Clement. Proœm. in Gloss. prop. fin.

following words, explanatory of the subject, were placed *above* and *below* the hieroglyphic :—

‘ *Sancta Trinitas, Unus Deus*: an Te invocemus; an Te adoremus; Te laudamus: Te glorificamus; *O beata Trinitas*, subnomen *Dei Unius*.’

‘ *Holy Trinity, ONE God*: whether we invoke Thee; whether we adore Thee; we praise Thee; we glorify Thee; *O blessed Trinity*, under the name of the *ONE God*.’

Thus the *Pope* became “*as God*,” in the mind of the person who designed and executed this antique, representing the *Papal Trinity*. A *Jesuit* might say, that ‘*an enemy hath done this*,’ but the *unbounded power* which the *Popes* have *assumed* and *exercised* in times past, “*over the kings of the earth*,” (that is, the *Ten Horns*), as well as the beautiful manner in which it is finished, would amply justify the integrity of this *hieroglyphic*, without a *comment* or *gloss* upon the subject; for the “*Ten Horns*” or “*Kings*” of the *Apocalyptic Roman Earth* had then¹ “*One Mind*, and *gave their power*, and *strength*, and *Kingdom unto the Beast*.” If the Epithets and Attributes assumed by, or bestowed upon the *Popes* do not *justify the belief* that the *claims* of the *Papacy* are those of *Infallibility* and *Godlike*, we shall fail to establish the belief of any fact. But, *she does lay claim to them*, as her *Latin Language* witnesseth, in terms which cannot be applied to a *Being* which is not *more than mortal*. Give ear then to the voice of the *Second Roman Beast* of the *LATIN*

¹ Rev. xvii. 13, 17.

*Earth, for¹ “ He had two Horns like a Lamb, and HE SPAKE AS A DRAGON!!! ” ‘ Alter Deus in Terris,’ ‘ Vice-Deo super Terram,’ ‘ Divinæ Majestatis tuæ conspectus,’ ‘ Nec Deus es, nec Homo ; quasi Neuter es inter utrumque,’ ‘ Omnem Tibi Uni in Cœlo et in Terra traditam à Domino Potestatem,’ ‘ Sanctissimus Pater,’ ‘ Pater Principum et Regum : Rector Orbis,’ ‘ Pontifex Optimus Maximus,’ ‘ Eminentissimus et Reverendissimus Pater ac Dominus,’ ‘ Episcopus Orbis,’ ‘ Vicarius Salvatoris nostri Jesu Christi in Terra,’ &c. &c. In Italy the Pope is commonly called ‘ Our Lord God the Pope,’ which is in agreement with a Greek Epithet bestowed on him by commentators, Θεος ειμι επι την γην, ‘ I am God upon earth,’ which latter contains the exact Number χξς’, 666. And that the *Pope is worshipped as God*, the *kissing of his foot* is *confirmation enough* to establish his PRETENDED DIVINITY. What greater adoration can be given or required by the *Deity* from mortal men than that which is paid to the *Pope of Rome*, when sitting on the *high altar* in St. Peter’s Church, or the Vatican Palace ? Can there be any reasonable doubt as to whom the Apostle St. Paul alluded, when he warned the *Thessalonians* of the coming of ANTICHRIST in these words, ²“ Let no man deceive you by any means ; for THAT DAY shall NOT COME, EXCEPT there come a FALLING AWAY FIRST, and that Man of Sin be revealed, the Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that*

¹ Rev. xiii. 11.

² 2 Thess. ii. 3, 4.

He as God sitteth in the Temple of God, shewing himself that HE IS GOD?" May we not say in the words of *Job* concerning *Leviathan*,¹ "*Upon EARTH there is not HIS LIKE: he beholdeth all high things: he is a KING over all the children of pride.*" Yet frightful indeed as is such language of blasphemy tolerated by the Pope, what shall we say to the following command addressed by the *Abbé Edgworth* to *Louis XVI.* on the scaffold?

"Son of St. Louis, ascend to heaven!"

If the *Power* of an *Abbé* be such that he can *command the departing soul of a KING to 'ascend to Heaven,'* what must be the *Power of the Pope?* Reasoning according to the ratio of degrees between an *Abbé* and the *Pope*, the power of the latter must be "*as God,*" and according to prediction, the *Pope* "*sheweth himself that he is God,*" and, therefore, we need not question further whether it is "*He that should come?*" For he is *revealed in his time*, in the [now] *Church of Rome*, which is "*the Synagogue of Satan,*" and *Mystic Babylon*, and the *Mystical Name LATEINOS* is put upon him, his *Church*, and his *Kingdom*; and let him try the experiment of *Miracles*, to do away with this branded "*Mark*" if he be able: but, as the *Word of God* is *infallibly true*, so he must surrender up his *ecclesiastical Kingdom*, and go to his "*appointed place,*" the reward of his *Apostacy*, even as *Judas* did.

But I must now continue with Mr. *Wright's* description of the *Papal Coronation ceremony.*

¹ *Job* xli. 33, 34.

² See *M. Hue and Clery's Journal*, p. 35.

"*His Holiness* (says Mr. Wright) then going up to the altar, kissed it, and blessed the incense in the censer, and incensed the altar, and one of the Cardinal-Deacons incensed him. He then went and seated himself in his *Pontifical Chair*, or *Throne*, which was placed about a dozen yards from the altar, looking towards it, and received the Cardinals again *All' Adoratione*, or *Obedienza*, as they more particularly call this. *The Cardinals* kissed his foot and hand, and were all admitted *All' Amplesso*, as before: the *Prelates* kissed his foot and knee; the *Penitentiaries of St. Peter* his foot only. Then after some hymns and suffrages, *His Holiness* celebrated the *Mass*. When that was done, he took the gloves and ring, and twenty-six Julios (about sixpence a-piece), in a rich purse, offered him by Cardinal *Annibale Albani*, in the name of the Chapter, *Pro bene cantata Missa* [for having chanted the *Mass* well], which he gave to one of the *Cardinal-Deacons*. After this, he was carried in the same state to the *Loggia della Benedizione*, where he sat in his *Pontifical Chair*, in full view of the vast crowd of spectators, with which the great *Piazza* below was filled, where all the pomp of *Rome* was united, in the rich coaches of the Nobility. After some hymns and prayers, *one of the Cardinal-Deacons* took the *Mitre* off his head, and another put on the *TRIREGNO*, or *TRIPLE CROWN*, with these words (as I was informed afterwards, for he did not thunder it out, as Cardinal *Pamfilio* did the

¹ Wright's Travels, vol. i. p. 192, 193.

*Proclamation),¹ ‘Accipe TIARAM, TRIBUS CORONIS ORNATAM, et scias te esse PATREM PRINCIPUM et REGUM, RECTOREM ORBIS, in Terra Vicarium Salvatoris nostri, Jesu Christi; cui Honor est, et Gloria in Sæcula Seculorum. Amen.’ ‘Receive thou the *Tiara*, adorned with THREE CROWNS, and know THYSELF to be the Father of Princes and of Kings, RULER of the WORLD, upon EARTH Vicar of our Saviour Jesus Christ; to whom be Honour and Glory for ever and ever. Amen.’*

‘For two or three nights upon this occasion, the *City of Rome* was perfectly on fire with *illuminations* of all sorts; the Nobility and all the people striving who should testify most zeal and joy on this *accession*, for the new created Pope was a man very agreeable to the people of *Rome*, as being a *ROMAN born*, brother to the *Duke of Poli*, of a most ancient Family, out of which they reckon twelve Popes to have been, since the Family-Name was *Conti*, and four more while it was *Anicia*, the ancient name of it, from which they say it was changed to *Conti*, from the great number of *Counts* that were then of it, above a thousand years ago.’

Here then we have the Nobility and all the people of *Rome* striving who should testify the most zeal and joy on the *Accession* of the *new Pope*, by illuminations of all sorts for two or three nights; and from the circumstance of one of the Cardinal-Deacons *taking off the MITRE*, and then *another Cardinal-*

¹ ‘Accipe Tiaram,’ &c. For confirmation of these words consult *Voyages du Sr. A. De La Motraye en Europe*, &c. Tom. i. p. 10. chap. 16.

Deacon placing the TIARA or TRIPLE CROWN on the Head of the Pope, accompanied by a distinct Proclamation (Accipe TIARAM, TRIBUS CORONIS ORNATAM, &c.), we know for a certainty that the Roman or Latin ‘Pontifex Optimus Maximus’ is both an Ecclesiastical and Temporal Sovereign, and that the Pope has succeeded to the Temporal Kingdom of Rome, and has thus imitated the Idolatrous Custom of the Pagan Roman Emperors who were anciently styled by the Title of ‘Pontifex Maximus.’ Wherefore we have a complete Narrative and Developement of the ELECTION, PROCLAMATION, ANNUNCIATION, ADORATION, CORONATION, EXALTATION, and ENTHRONEMENT of this compound Mysterious Latin Papal Man, with the Place and Manner of his sitting in state, viz. “in the Temple of God” at ROME, “shewing himself that he” (in his ecclesiastical character and capacity) “is God.” If, (in addition to the customary homage of genuflexion,) kissing the foot, the knee, the hand, and face of a Pope is not IDOLATRY, we shall labour in vain to establish the fact: but we have established it by the opinion of a Pagan, even Seneca, who reproved the Pagan Emperor CALIGULA most sharply for permitting the Pagan Senators and Courtiers of Old Rome to bow down to, or kiss the Emperor’s elegant slipper studded with jewels. But the Papists have an easier way of solution, by dividing the Tenth Commandment (given on Mount Sinai to Moses) into two Parts, and omitting the Second, which relates to the worshipping and bowing down to IMAGES and RELICS, knowing

that *Peter* refused to be worshipped by *Cornelius*, and the *Angel* by St. *John*, and that the Second *Commandment* subverts their *Idolatrous* Practices. In the year 1830, I was in *Paris*, in the *Easter Week*, and in the *Church of St. Roch*, I saw a *wooden crucifix* exhibited on *Good Friday*, at the *Altar*, and *several Priests* in *succession* came and *bowed down to it, kissing the head, body, and feet* of the full-length figure of *Christ* which was upon it. The **CONSECRATED WAFER** in the *Papal MASS* is *bowed down to and worshipped*, the people supposing that the *Real Presence of Christ* is *there*; whereas, it is *nothing but the Pope*, and the emanations of his *Supremacy and Infallibility*, in and over the *Latin Church*, whose Members act in concert with their *Latin Head*, doing as *Papa* and *his Councils* command. But how a *wafer*, which is made of *flour and water*, can be *transubstantiated* into the *literal Body of Christ*, is an affair too mysterious to be explained or believed, as the Papists must know; for this *Mystical-Wafer Deity* is *locked up in a Pix*, and *this God is not known to be such* by the people, until a *little trumpery bell rings* at the *High Altar*, to *announce it to the Congregation*, at which time they *all fall down and worship this God of paste*. As, therefore, it is said of the *Pope* when he is elected, '*quem creant, adorant* ;' '*whom they create, they adore* ;' so it may equally be said of the *consecrated Host* (or *Wafer*) which they preserve in a *Pix*, '*quem creant, adorant* ;' '*whom they create, they adore*.' So that *Papists* first *create a Paste God*,

then they *bow down to him* and *worship him*, and afterwards *devour him in the Mass*, or *Roman Sacrament*. This is certain, that if *one consecrated wafer* becomes the *literal Body of Christ*, as Papists affirm ('*Hoc est Corpus meum*', '*this is my body*'), so, by the same rule (*Transubstantiation*), *all consecrated wafers* must become the *literal Bodies of Christ*; and, therefore, according to the *Number of Papists* who partake of the *Roman Catholic Mass*, so is the *Number of Christs* which are devoured (*flesh and blood*) on *every Sabbath Day throughout the year*, besides *Fast Days*, which must be innumerable, for Papists have as many as *seven different Masses* in one day, and oftentimes *without one communicant*. Who cannot see that this is *Hocus Pocus* work. If the *wafer* is meant to *represent* the *literal Sacrifice of Christ's body*, (and Papists pointedly call their *Sacrament*, the '*Sacrifice of the Mass*',) then it is *Bloodless*, for the Priests *deny the Cup* to the *Laity*, by *drinking it themselves*, which renders the sacrifice of none effect to the *Laity*. A *French Roman Catholic*, when soliciting his wife or his friend to partake of the *ordinance of the Mass*, would say, '*Voulez-vous manger le bon Dieu aujourd'hui?*' '*Will you eat the good God to-day?*' This is no burlesque, but truth. I recollect a conversation which I had in *Paris* with a *French Roman Catholic Priest*, of good sense and urbanity of manner, on the subject of *Transubstantiation*, which was somewhat to the following effect: I asked him whether he thought that *Christ* (whilst *he sat at supper with his*

twelve Disciples, which event happened *before Christ had suffered death upon the cross*,) took up his own *literal Body* in his hands, and then *brake his own literal Body* into *twelve pieces*, and then *gave to each of the twelve Disciples a portion of his own literal Body?* Because Christ said, ¹ “Take eat; this is my Body.” Or, did he think that *Christ gave his twelve Disciples his literal blood to drink*, whilst it was *yet flowing in his veins?* For he had not, *when he uttered these words*, shed his blood upon the cross for man’s Redemption. The Priest shook his head, as if the *Question was profane.* But Christ’s blood could have been of no avail before he had offered himself in sacrifice to his Father: for ² “Without the shedding of Blood there is no Remission” of sins. The *Abbé* confessed it was a *great Mystery*, and I agreed with him that it was so in the *literal, or carnal sense* in which *he understood it*; but that I viewed the subject in a *spiritual sense*; for it was the former which staggered the *Faith of the Jews*, insomuch that “*many of his disciples went back, and walked no more with him*,” as may be seen in the VIth Chapter of St. John’s Gospel; but Christ explained to them his meaning of the terms “*Flesh*” and “*Blood*” in the 63rd *verse of the same chapter*, by saying, “*It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life.*” And the IXth and Xth *Chapters* of St. Paul’s *Epistle to the Hebrews* have for ever

¹ Matt. xxvi. 26.

² Heb. ix. 22.

set aside all future *sacrifices of Christ's Body*; as the following words of the *Holy Spirit* testify.
¹ “Christ being come an High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building; neither by the blood of Goats and Calves, but *by his own blood he entered in ONCE* into the holy place, having *obtained eternal Redemption* for us.” “Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us; *nor yet that He should offer Himself OFTEN*, as the High Priest entereth into the holy place every year with blood of others; for then must He *often* have suffered since the foundation of the world: but *now ONCE* in the end of the world hath he appeared to *put away sin by the sacrifice of Himself*. And as it is appointed unto men *once* to die, but after this the judgment: so Christ was *ONCE OFFERED* to bear the sins of many.” Again:—“We are sanctified through the *offering of the Body of Jesus Christ ONCE for all.*” “This Man, after He had *offered One Sacrifice* for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by *One Offering* he hath perfected for ever, them that are sanctified. Whereof the *Holy Ghost* also is a *witness to us.*” So true and convincing are these words that even a *Roman Catholic Child in Ireland*, when *reading them*, affirmed, that the *Protestants* had

¹ Heb. ix. 11, 12; 24—28; x. 10—15.

placed these two Chapters in the Bible on purpose to do away with the MASS. But whosoever will *Read the Bible attentively and with a child-like simplicity* (understanding the Tenets of Popery) will confess that *such a system* is *Anti-christian, Satanic and Idolatrous*, and that the *Bible* and *Papists* cannot *both be true*, for either *the one or the other* must be *false*. But it has been shown already *which of them is false*, and *LATEINOS* shall be our *Day-Star*, for the *Night of Popish Darkness* is passed and "*the True Light now shineth*," and will shine, "*more and more unto the Perfect Day*." And though the *Political Horizon* of the *British Empire* seems to be lowering a little in consequence of the criminal introduction of the dark children of the *Roman Church* into our *Protestant Constitution*, yet, be it remembered that, the indelible stigma *LATEINOS* is not only written upon her *Roman Babylonish Latin Papal Man*, but upon *every individual Papist*; and those who cannot see the *Mark, Name, and Number* of the *Beast*, must be totally *ignorant of the Bible*, which the *Papists* have locked up in the *Latin Language* to *prevent the discovery*. *IRELAND* can never be godly and quietly governed, so long as the *principles* of the *Church of Rome* predominate, for they are *wholly at variance* with *christian Peace, and national safety*, (as the fiendish *Jesuits* and *Popes* have ever proved to all *Europe* during the "*1260 Days*" of Years,) and this is a sure sign that the *Church of Rome* is *Anti-christian*. Let *Protestants of England* regard these true

words of God's Holy Spirit concerning the *Roman Papal Beast.* ¹ "And the third Angel followed them, saying, *with a loud voice, If ANY MAN worship the Beast and His Image, and receive his Mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the Cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever; and they have no rest day or night, who worship the Beast and His Image, and WHOSESOEVER receiveth the MARK of HIS NAME;*" which has been proved to be LATEINOS.

May we not then with the utmost propriety apply to *Romanists* the highly-significant words in St. Paul's *Epistle to the ROMANS*, where the Apostle reasons against PAGAN ROMAN IDOLATRY. ² "*Professing themselves to be wise,*" [viz. *Papists of Rome,*] "*they became fools, and changed the Glory of the uncorruptible God into an IMAGE*" [*the Pope*] "*made like to corruptible Man:*" [*the Pope*:] "*who changed the TRUTH of GOD into a LIE, and worshipped*" [*the Pope*] "*and served the Creature*" [*the Pope*] "*MORE than the CREATOR, who is blessed for ever. Amen.*"

St. Paul in his *Epistle to the ROMANS* tells the *Gentile Christian CHURCH OF ROME* (if a CHURCH of ROME there was, in his day, which he does not affirm, as when he writes his *Epistles* to the Corin-

¹ Rev. xiv. 9—11.

² Romans i. 22, 23, 25.

thians, Galatians, &c. but merely addresses himself to *believers in Christ* dwelling in the *City of Rome*, after this manner. ¹ “*To all that be in Rome, beloved of God, called to be Saints, &c.,*” and afterwards adds these words :—² “*I am ready to preach the Gospel to you that are at Rome also,*”) of the exceeding great *Advantages* and *privileges* of the *Jews* above the *Gentiles* :—³ “*ISRAELITES ; to whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises ; whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.*” But he adds, that the former had *nationally forfeited* all these *ancient privileges* by reason of their “*UNBELIEF.*” ⁴ “*Because of UNBELIEF THEY were BROKEN OFF.*” However, *St. Paul* reminds the *Gentile Christians of Rome*, that, because of these *ancient Promises of God made to the Israelites*, the *Jews* were the *ORIGINAL and TRUE “OLIVE TREE” from which “CHRIST came” or descended*, as *Jesus* testified ⁵ “*Salvation is of the Jews ;*” but that “*SOME of the Branches*” were “*broken off*” in order to the *Ingrafting* of the *Gentiles*, (⁶ “*I speak to you Gentiles,”* viz. of *Rome*, “*inasmuch as I am the Apostle of the Gentiles,*”) whom he designates “*a wild Olive Tree,*” and he then **WARNS** the **GENTILE Church of Rome**, that ⁷ “*If God spared not the Natural Branches, take heed lest He also spare not*

¹ Rom. i. 7. ² Ibid 15. ³ Rom. ix. 4, 5. ⁴ Rom. xi. 20.
⁵ John iv. 22. ⁶ Rom. xi. 13. ⁷ Ibid 21.

THEE." For although *God* had manifested his *severity* to the utmost upon the TEMPLE, CITY and NATION of the JEWS for their "UNBELIEF;" nevertheless the Apostle tells the *Gentile Christian Church* (consisting of "a Congregation of faithful men") at ROME, that IT only STOOD BY FAITH. "THOU" [Gentile Church of ROME] "STANDEST BY FAITH," and that a *departure* from that *Faith* would bring upon IT a sentence of severity similar to that which was executed upon the CHURCH of JERUSALEM; that is, IT should be "CUT OFF." "Towards THEE, (Gentile Church of ROME,) GOODNESS, if THOU CONTINUE IN HIS GOODNESS: OTHERWISE THOU ALSO SHALT BE CUT OFF." That the *Papal Church of ROME* has "*departed from the Faith*" has been proved in a variety of particulars, as compared with the *word of God*; therefore, SHE no longer "STANDS BY FAITH, not having "CONTINUED in GOD'S GOODNESS," and consequently "SHALL BE CUT OFF."

In conclusion: that the Reader may not for an instant suppose that I have been speaking in my own spirit, I will place before him the CONDITIONS on which the GENTILE CHURCH of ROME would have continued upon the *original Stock* of the TRUE OLIVE-TREE, according to the *words of St. Paul* in his EPISTLE to the ROMANS.

¹ "I speak to you *Gentiles*" [viz. at *Rome*] "inasmuch as I am THE APOSTLE of the GENTILES. If some of the *Branches* be broken off, and THOU,"

¹ Romans xi. 23.

² Ibid 13, 17—22.

[*Gentile Church of Rome*,] “being a wild Olive Tree, wert grafted in among them,” [the Jews] “and with them partakest of the Root and Fatness of the OLIVE-TREE ; BOAST NOT” [*Gentile Church of ROME*] “against the Branches. But if thou boast, [*Gentile Church of ROME*,] THOU bearest not the Root, but the Root THEE. THOU wilt say then,” [*Gentile Church of ROME*,] “The Branches were broken off, that I might be grafted in. Well; because of UNBELIEF they were broken off, and THOU” [*Gentile Church of Rome*] STANDEST BY FAITH. Be not HIGH-MINDED; but fear : for if God spared not the NATURAL BRANCHES, [the Jews,] “TAKE HEED lest he also SPARE NOT THEE. Behold therefore” [*O Gentile Church of Rome*] “the goodness and severity of God : on them which fell,” [the Jews,] “SEVERITY ; but towards THEE,” [*Gentile Church of ROME*,] “GOODNESS, IF THOU CONTINUE” [these are the CONDITIONS] “IN HIS GOODNESS : OTHERWISE THOU ALSO” [*Gentile Church of ROME*] “SHALT BE CUT OFF.”

Clear thyself then, if thou be able, thou *Papal Latin Vatican Monster*, from the application of these Prophetic words of St. Paul, to the *Pseudo-Apostolic Church of Rome*, which are FULFILLED in thy long continued UNBELIEF and Apostacy, viz. 1260 years. Thou hast given GOD the lie till the Heart sickens at THY BLASPHEMY, and I tell thee in His MIGHTY NAME, (for “He is KING of Kings and LORD of Lords,”) that thou art not his Vicar, but the ARCH-ANTICHRIST, even the “MAN” whose

Appellative "NAME" or "MARK" is LATEINOS, and thy enigmatical Number χξς', or 666. Thou knowest (or I will tell thee) that THOU hast NOT "CONTINUED IN GOD'S GOODNESS," but hast signally¹ "departed from the Faith in the LATTER TIMES," by forbidding MARRIAGE and commanding to abstain from MEATS, and instead of Preaching the Faith of Christ crucified, as Paul did at Rome, thou "SITTEST in the Temple of God," there to be "worshipped." Thou hast indeed "boasted thyself against the Natural Branches," as thy thundering Bulls from the Vatican have testified again and again to all Europe. And thinkest thou, O Pope, that thy MYSTICAL ROMAN CHURCH shall not be "CUT OFF?" Yea, as certainly as it was predicted concerning Jerusalem and her Temple, before the Event had come to pass, that² "there shall not be left ONE STONE upon another that shall not be thrown down;" so likewise the prediction concerning³ "MYSTERY, BABYLON THE GREAT," "THAT GREAT CITY," ROME or BABYLON, is, that SHE shall be "THROWN DOWN," and shall "BE FOUND NO MORE AT ALL." As the Prediction of the former has had its literal fulfilment, so must the latter.

"Take heed," therefore, O Latin Pope of Rome, for God did not spare the Natural Branches, neither will he spare THEE: for thy Latin, Roman, Papal CHURCH and KINGDOM; thy Roman City, with the period of thy Ecclesiastical Reign, are NUMBERED;

¹ 1 Tim. iv. 1—3.

² Matt. xxiv. 1, 2. Mark xiii. 1, 2.

³ Compare Rev. xvii. 5, 18, with Rev. xviii. 21.

and the words which the *Prophet Daniel* addressed to *Belshazzar*, the *proud King of Euphratean Babylon*, may be equally applied to *Thee*, the *Proud Sovereign Pontiff* of “*MYSTERY, BABYLON THE GREAT* ;” that is to say, ¹“*MENE; TEKEL* ;” which, according to the Interpretation of *Daniel*, is this, “*MENE; God hath numbered thy Kingdom,*” [at “*1260 Days*” of Years,] “*and finished it,*” [*in the reign of Pope “PIUS SIXTUS,” A. D. 1798.*] *TEKEL; Thou art weighed in the balances, and art found wanting;*” as thy NAME *LATEINOS* shall evidence to all generations.

Moreover; in another passage of his Inspired Writings, St. *Paul* speaks of the *Punishment of the Man of Sin*, “*the Son of Perdition*,” “*the Mystery of Iniquity*,” (proved to be the *Pope of Rome*,) after this manner, “*That WICKED ONE, whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the brightness of his coming.*” And St. *John* tells us of the dire punishment and Annihilation of *the Beast*, whose *Ecclesiastical City* is upon the “*SEVEN MOUNTAINS of ROME*, in the avenging of God’s people persecuted by the *Blasphemous Latin Papal Tyrannical Babylonish Roman Church* and “*MAN*,” whose *Appellative* is *LATEINOS* and *his Number “666.”* And as St. *Paul* designates this *Ecclesiastical Hierarch* by the *Title* of the “*Son of PERDITION*,” so St. *John* says, ²“*THE BEAST*” (whose Number is 666) “*GOETH into PERDITION:*” and ³“*Her Plagues*

¹ Dan. v. 25.

² Rev. xvii. 8.

³ Ibid. xviii. 8.

shall come in *one Day, Death, and Mourning, and Famine*; and SHE shall be UTTERLY BURNED WITH FIRE: for *strong is the LORD God who judgeth HER.*"¹ "And a Mighty Angel took up a Stone like a great Millstone, and cast it into the Sea, saying, THUS with VIOLENCE shall that GREAT CITY BABYLON be THROWN DOWN, and shall be FOUND NO MORE AT ALL." Wherefore, the *Holy Spirit*, speaking by the Mouth of St. John, saith, ² "COME OUT OF HER, MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS, and THAT YE RECEIVE NOT OF HER PLAGUES."

³ "Blessed," then "is he that Readeth, and they that hear the Words of this Prophecy, and keep those things which are written therein: for THE TIME IS AT HAND."

¹ Rev. xviii. 21.

² Ibid. 4.

³ Ibid. i. 3.

THE END.

I.—TABLE OF NUMERALS.

A TABLE exhibiting the numerical value of each of the 24 LETTERS of the *Greek Alphabet*, with the addition of the 3 Numerical Cyphers denominated *επισημοι Ταῦ*, *Κονκα*, and *Σαυπι*, distinguished by a small mark placed above or below them, as ['] and which points out their individual Arithmetical value according to the Mode of Calculation adopted by the Ancient Greeks. N. B. The Cyphers, or Episēmons are only introduced to supply a deficiency in the Greek Alphabet, viz. to make up units, tens, and hundreds, &c. If the mark be above the Letter or Episēmon, then the said Letter belongs to the Class of Units, Tens, and Hundreds: if below, to the Class of Thousands, &c.

| I. UNITS. | II. TENS. | III. HUNDREDS. |
|---------------------------|----------------------------|-----------------------|
| A. α' equals 1 | I. ι' equals .. 10 | P. ρ' equals 100 |
| B. β' = 2 | K. κ' = 20 | Σ. σ' = .. 200 |
| Γ. γ' = 3 | Λ. λ' = 30 | Τ. τ' = .. 300 |
| Δ. δ' = 4 | M. μ' = 40 | Τ. ν' = .. 400 |
| Ε. ε' = 5 | N. ν' = 50 | Φ. φ' = .. 500 |
| <i>επισημοι Ταῦ</i> } = 6 | Ξ. ξ' = 60 | Χ. χ' = .. 600 |
| V. ζ. ζ' } = 6 | O. ο' = 70 | Ψ. ψ' = .. 700 |
| Z. ξ' = 7 | Π. π' = 80 | Ω. ω' = .. 800 |
| H. η' = 8 | <i>κονκα Π. Σ. Ι'</i> = 90 | <i>σαυπι Ω'</i> = 900 |
| Θ. θ' = 9 | | |

| I. THOUSANDS. | II. TENS of THOUSANDS. | III. HUNDREDS of THOUSANDS. |
|-------------------------------|--------------------------------|------------------------------|
| A. α equals .. 1,000 | I. ι equals .. 10,000 | P. ρ equals .. 100,000 |
| B. β = 2,000 | K. κ = 20,000 | Σ. σ = 200,000 |
| Γ. γ = 3,000 | Λ. λ = 30,000 | Τ. τ = 300,000 |
| Δ. δ = 4,000 | M. μ = 40,000 | Τ. ν = 400,000 |
| Ε. ε = 5,000 | N. ν = 50,000 | Φ. φ = 500,000 |
| <i>επισημοι Ταῦ</i> } = 6,000 | Ξ. ξ = 60,000 | Χ. χ = 600,000 |
| V. ζ. ζ' } = 6,000 | O. ο = 70,000 | Ψ. ψ = 700,000 |
| Z. ξ' = 7,000 | Π. π = 80,000 | Ω. ω = 800,000 |
| H. η' = 8,000 | <i>κονκα Π. Σ. Ι'</i> = 90,000 | <i>σαυπι Ω'</i> = .. 900,000 |
| Θ. θ' = 9,000 | | |

. XI.—SCALE OF COMBINATIONS.

A TABLE of the COMBINATION of NUMBERS, as set forth in the *Eton, Westminster, Port Royal*, and other Greek Grammars, to which I beg to refer my readers for an explanation.

| α' | β' | γ' | δ' | ϵ' | ς' | ζ' | η' | θ' |
|-----------|------------------|-----------------|------------------|------------------|--------------------|---------------------|-----------------|----------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 1 | α' | β' | γ' | δ' | ϵ' | ς' | ζ' | η' |
| 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| | $\kappa\alpha'$ | $\kappa\beta'$ | $\kappa\gamma'$ | $\kappa\delta'$ | $\kappa\epsilon'$ | $\kappa\varsigma'$ | $\kappa\zeta'$ | $\kappa\eta'$ |
| 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| | $\lambda\alpha'$ | $\lambda\beta'$ | $\lambda\gamma'$ | $\lambda\delta'$ | $\lambda\epsilon'$ | $\lambda\varsigma'$ | $\lambda\zeta'$ | $\lambda\eta'$ |
| 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 |
| | $\mu\alpha'$ | $\mu\beta'$ | $\mu\gamma'$ | $\mu\delta'$ | $\mu\epsilon'$ | $\mu\varsigma'$ | $\mu\zeta'$ | $\mu\eta'$ |
| 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 |
| | $\nu\alpha'$ | $\nu\beta'$ | $\nu\gamma'$ | $\nu\delta'$ | $\nu\epsilon'$ | $\nu\varsigma'$ | $\nu\zeta'$ | $\nu\eta'$ |
| 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 |
| | $\xi\alpha'$ | $\xi\beta'$ | $\xi\gamma'$ | $\xi\delta'$ | $\xi\epsilon'$ | $\xi\varsigma'$ | $\xi\zeta'$ | $\xi\eta'$ |
| 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 |
| | $\sigma\alpha'$ | $\sigma\beta'$ | $\sigma\gamma'$ | $\sigma\delta'$ | $\sigma\epsilon'$ | $\sigma\varsigma'$ | $\sigma\zeta'$ | $\sigma\eta'$ |
| 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 |
| | $\pi\alpha'$ | $\pi\beta'$ | $\pi\gamma'$ | $\pi\delta'$ | $\pi\epsilon'$ | $\pi\varsigma'$ | $\pi\zeta'$ | $\pi\eta'$ |
| 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 |
| | $\lambda\alpha'$ | $\lambda\beta'$ | $\lambda\gamma'$ | $\lambda\delta'$ | $\lambda\epsilon'$ | $\lambda\varsigma'$ | $\lambda\zeta'$ | $\lambda\eta'$ |
| 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 |
| 100. | 200. | 300. | 400. | 500. | 600. | 700. | 800. | 900. |
| | ρ' | σ' | τ' | υ' | ϕ' | χ' | ψ' | ω' |
| | | | | | | | | a' |

From the above Table, the Reader will perceive how the 24 Letters are employed in *unison* with the 3 Greek Cyphers, called *επισημονας Ταῦ*, *Κοππα*, and *Σαντι*, to denote Numbers, and that *not one* of the numerous stenographical CONTRACTIONS or LIGATURES of the LETTERS of the Greek Alphabet appears throughout the whole Scale, (See the Table of Contractions in Greek Grammars,) and therefore, it is clearly ungrammatical to use any of the Three Greek Cyphers, or *Επισημονας*, viz. λ , ρ , and Ω , as the numerical representatives of any one or two Letters of the Greek Alphabet, in writing the NAME of a MAN, or even in a word of any sort, for to give place to such an idea would be to allow that the Letters and *Επισημονας* are *one and the same thing*, which they are not.



